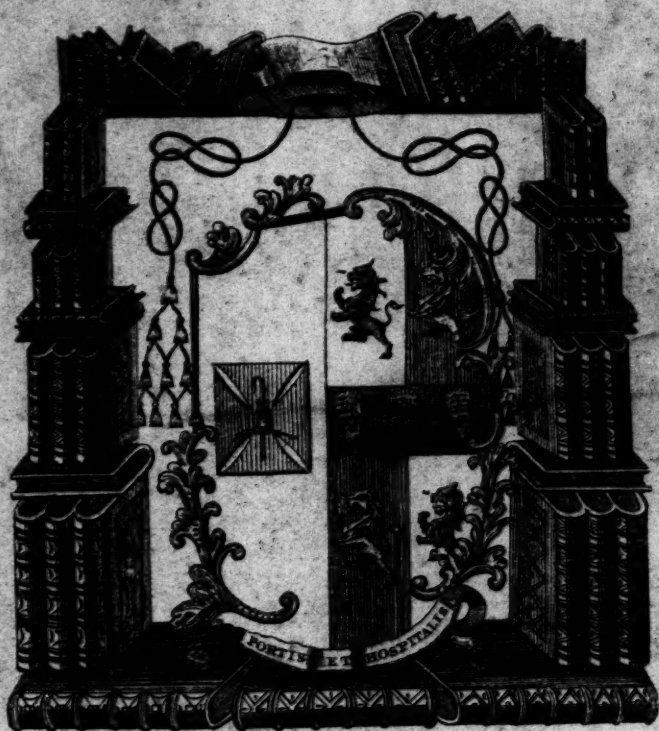


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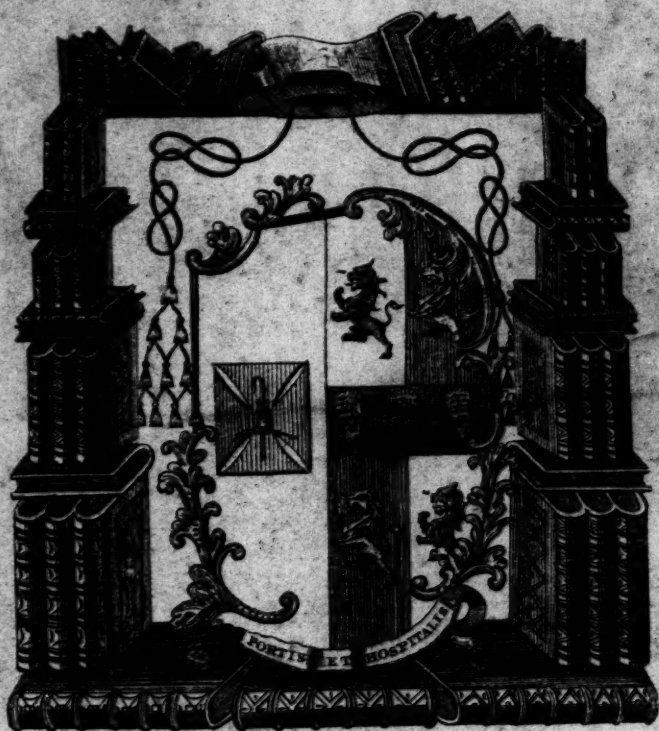
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John Murphy. Bishop.
Cork. 1815.

XL

D 13 1507/1228.



John Murphy. Bishop.
Cork. 1815.

~~XL~~ D13 A
SINGLE COMBAT

O R,

PERSONAL DISPUTE

B E T W E E N

Mr. T R A P P,

A N D H I S

Anonymous ANTAGONIST.

The CONTENTS whereof are all reducible to this one

Q U E S T I O N, viz.

Whether Mr. TRAPP, or the Author his
Adversary has writ NONSENSE?

*If at his Title T—— had drop'd his Quill,
T—— might have pass'd for a great Genius still,
But T——, alas! (excuse him if you can)
Is now a Scribler, who was once a Man.*

LOVE OF FAME, &c. Sat. i. p. 8.

D U B L I N:

Printed for PHILIP BOWES, Bookseller, at the Bible
in Church-street, near Pill-Lane, M DCC LVII.

SINGLES COMBAT



PERSONAL ISSUE

Mr. T. R. A. P.

Admiral

The Commandant

QUESTIONS

Answers

QUESTIONS

Answers

QUESTIONS

Answers

QUESTIONS

Answers

QUESTIONS

Answers

QUESTIONS

Answers

P R E F A C E.

TH E Charge of Nonsense, Blunders, Absurdities, &c. is so often repeated in Mr. *Trapp's* pretended Confutation of the Book entituled, *England's Conversion*, &c. that it began to make me somewhat uneasy, and suspect myself to be *non compos mentis*: especially upon reflecting, that it has been the unhappy Case of many, who at the same Time have thought themselves in their perfect Senses, and all those mad, who judg'd them to be otherwise. And why then, said I to myself, may not this be my Case? however, finding upon second Thoughts that I was, as formerly, treated by those I conversed with, as a rational Creature, I began to pluck up my Spirits, and think it possible, that Mr. *Trapp* may have mistaken Sense for Nonsense in his Adversary's Book, as grossly as (according to the Judgment of several learned Readers) he has mistaken Nonsense for Sense in his own. This encouraged me to resolve upon Reprisals, and turn Mr. *Trapp's* own Artillery against him.

Here then stands the Case. Mr. *Trapp* is pleased to be of Opinion, that the Author of *England's Conversion*, &c. has writ nothing but Nonsense, and the Author has the same Opinion of Mr. *Trapp's* pretended Confutation of it. But it is yet undecided, which of the two is on the right Side of the Question: And since the Parties themselves cannot be allowed to be competent Judges in their own Cause, I am willing to refer the Decision of it to the Judgment of the Publick, which seldom fail to do Justice to those, that venture to expose their Writings in Print: And 'tis by their Verdict they must stand or fall, whatever Opinion they may have of their own Performances.

However, the Publick is here desired to take Notice, that since the Author found to his great Sorrow, that his Comparison between the Instruments, Means, and Motives of *England's Conversion*, and those of its Reformation has given Offence, effectual Care is now taken not to touch again upon that Subject in any Part of the following Sheets. And tho' Mr. *Trapp* has, by his unskilful Management of the Protestant Cause, given me all the Advantage possibly against him in his pretended Confutation even of that offensive Part of the Author's Book, I have, out of a just Regard for those, whom he has had the Misfortune

to

P R E F A C E.

to offend, denied myself so far, as to stop my Pen at a great Distance from the ungrateful Comparison, for Fear of rubbing again upon the sore Place, as I must of Necessity have done, if I had continued my Remarks upon Mr. *Trapp's* Book to the very End.

But there was indeed no Need of it; because my principal End, which is only to lay open the Weakness of my Adversary, will, as I think, be fully answered without it, and the Reader furnish'd out of little more than the fifth Part of Mr. *Trapp's* Book (that is, out of his five first Sections only) with so many, and such flagrant Instances of his want of Solidity, that without being troubled any further, he may from them alone take the just Size of the Man's Abilities, and form a true Judgment of all the rest of his Performance.

Hence it is manifest, that the present Dispute is nothing more than a Personal Quarrel, or Trial of Skill between two Antagonists, accusing each other of having writ Nonsense. Mr. *Trapp* is the Aggressor in this new sort of Combat; and I presume it will be no Trespass either against the Church or State to enter the List against him, and foil him, if I can, with his own Weapon. For let us now suppose I should effectually prove, that Mr. *Trapp* wants both Judgment and Learning to maintain

the Cause he has undertaken, his Church, which, doubtless has many abler Heads and Pens to defend it, will suffer nothing in her Honour by it; because it may be the Chance of the very best Cause in the World to have a Sir *Martin Mar-all* for its Advocate. Whether therefore Mr. *Trapp* or the Author has writ Nonsense, their Churches are wholly unconcern'd in the Matter, and the main Controversy remains in *statu quo*.

The Reader is desired to observe 2dly, that the Subjects treated of in the Author's first five Sections (which alone are here defended for the Reasons already given) regard wholly the Church of Christ in general, or the Church Universal: so that tho' neither the National Church of *England*, nor the particular Church of *Rome* had ever had a Being upon Earth, he would maintain all the very same Doctrines as are contain'd in those Sections. As, that the Obligation of submitting our private Judgment does not exclude Examination. Sect. 1. That Faith is not against Reason. Sect. 2. That Faith depends in a different manner on the Testimony of God, and the Testimony of Men. Sect. 3. And that Christ has promised to be with his Church, and preserve her from Errors in Faith to the End of the World. Sect. 4, 5. These are the inoffensive Subjects of these Sections, which Mr. *Trapp* has

has attack'd with a great deal of Heat and bad Language in the five first Sections of his Book; and of which I have ventured to undertake the Defence against his abovesaid Charge of Nonsense, Blunders, Absurdities, &c. for no other End, than to convince the Reader, that Mr. *Trapp* himself is the greatest Master in that noble Way of Writing of any Man that ever set up for an Author. This I will endeavour to make out in the following Sheets, which contain Remarks upon those five Sections only, where I stop; not for Want of more Nonsense to animadvert upon, for there is scarce a Page in his whole Book free from it, but because it is but a reasonable Presumption, that a Person, who has crouded so much Nonsense into so small a Compass, is not capable of writing Sense; and that by Consequence all the rest is of a Piece.

However, I could not confine my Remarks so scrupulously to that Part of Mr. *Trapp's* pretended Confutation, but that I found myself obliged sometimes to touch passingly upon some of his remoter Pieces, which have a Connexion with some of the Subjects handled in the said Sections: but even then I have taken great Care to keep always at a respectful Distance from the forbidden Fruit. In like manner I could not avoid sometimes taking Party in some particular dogmatical Controversy between the

the two Churches: But 'tis only when Mr. *Trapp*, to draw the Author out of his strong Hold of general Arguments, which are untoward to deal with, removes the Question with great Address to some particular Dispute, where with the Aid of his Auxiliary Troops of common Places against *Popery*, he thinks himself absolute Master of the Field. But even in this Case I keep within the Bounds of a blameless Defence, and enter no further into the Discussion of the Question than is absolutely necessary to shew, that (whatever the real Merits of the Cause may be) Mr. *Trapp* has not defended it like a Man of Judgment or Learning. For this is the Point I always have in View.

As for Instance: From the general Argument relating to the Duty of Submission to the Judgment and Decisions of the Catholick Church, (of which the Author treats in his first Section) Mr. *Trapp* slips very dexterously to Transubstantiation, the stale Topic of its being a Contradiction to our Senses, and the Impossibility of the same Body being in many Places at once. And here it is, that to shew how far he is from being disposed to submit to the Decisions of any Church, when they appear to be contrary to his private Reason, he makes this surprizing Declaration, that tho' he should find in the Bible such a Proposition as this,
to

to wit, that the same Body can be in Ten thousand Places at once, nay, tho' he should see a dead Man raised to Life in Testimony of it, he could not believe it: and that he could not be so sure of what he should see with his own Eyes, as he is sure that the aforesaid Proposition is false. And why so? Because forsooth he *knows* the Thing to be impossible in Reason and Nature. But has any sober, judicious, and learned *Protestant* Writer, ever reason'd in this Manner before him? Is this arguing like a Divine?

Here therefore, since I could not let such an extraordinary Piece pass without Animadversions upon it, I found myself obliged, contrary to my Inclination, to engage in the particular Controversy of Transubstantiation, both to vindicate that numerous and honourable Society, whereof I am a Member, from being regarded as a Body composed of stupid Animals without Sense or Reason; and chiefly to expose the Extravagance and Presumption of Mr. *Trapp's* unexemplified Declaration: From whence no other Consequence can be drawn, than that a Man of more Fire and Self-conceit than Judgment and Knowledge has had the Forwardness to obtrude himself to be the Advocate of a Cause, to which he has done more Prejudice than Honour by his Mismanagement of it. And tho' I cannot but foresee,

foresee, that this will be very disagreeable to a Person, who by the Airs he gives himself throughout his whole Book, and his Dedication of it to the King, appears to have no small Opinion of his own Abilities, I may reasonably presume it will not give Offence to those of the Prelatick Order, who will easily distinguish between the Cause of a particular Person, and that of a whole Church; and know very well, that the Question, whether Mr. *Trapp* has writ Sense or Nonsense does not at all affect the main Controversy between the two Churches. For the Dispute here is not, whether Mr. *Trapp's* Cause or his Adversary's be the better, but which of the two is the Sir *Martin Mar-all* of the Play. In a Word, the whole Drift of the following Pages is to prove, that Mr. *Trapp* wants both Judgment, Learning, and Temper, to set up for a Writer of Controversy.



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A SINGLE
COMBAT, &c.

SECT. I.

Some Preliminary Remarks upon the
TITLE, PREFACE, and DEDICA-
TION of Mr. TRAPP's Book.



IF the Defence of the Church of
England against the Book, enti-
tuled, *England's Conversion and*
Reformation compared, be a
Cause that has the Advantage of
Truth and Reason on its Side, I must needs
say, it has had the Misfortune to fall into
very bad Hands ; I mean, into the Hands
of one, who, tho' he stiles himself Master
of Arts, has the Arts of writing solidly and
politely yet to learn, and seems to want
Abilities, as well as Temper, to qualify
B him

him for a Task of that Importance. For besides that he shews himself little vers'd in the Rules of arguing justly, there appears throughout his whole Performance so much Heat and Passion on the one Hand, and so little Regard to Decency and good Manners on the other, that his Readers will find themselves very much disappointed, if they expect calm and sober Reasoning from him: But if they delight in blustering, bad Language, and insulting over an Adversary, even when there is the least Occasion for it, I recommend to them the reading of Mr. *Trapp's* Book, where they will be plentifully entertained that Way, and find their Inclinations fully gratified.

Mr. *Trapp* himself foreseeing, as he might well, that this would be thrown into his Dish, has endeavoured to apologize for it in his Preface, where he writes thus: ‘ I take it for granted because it is an Objection always in the Mouths of those, who having nothing else to say, that I shall be accused by him [*his Adversary*] and his Friends, of treating him with too little Ceremony: I acknowledge I have treated him with Freedom, but not with ill Manners.’ Mr. *Trapp* then is of Opinion, that treating an Adversary with bad Language is no Trespass against good Manners. But his Reason for it is somewhat pleasant. ‘ The roughest Words, says he, I have used, were



' were not made a Part of Language for
 ' nothing ; and I appeal to the World whe-
 ' ther I have not applied them properly.'
 Well then ; I am very much mistaken, if
Billingsgate may not here challenge the Be-
 nefit of Mr. *Trapp's* Vindication of himself ;
 because the roughest Words used there are
 most certainly good *English* ; nor were they
 made a Part of Language for nothing ;
 and if the proper Application of such
 Words will justify the Use of them, then
 any Man, who is really a presumptuous,
 assuming, impertinent Coxcomb, may be
 called so to his Face without transgressing the
 Rules of Decency and good Manners : Since
 those Words are without all Dispute proper-
 ly applied in such a Case, and they were not
 made a Part of the *English* Tongue for no-
 thing. This is Mr. *Trapp's* ingenious Way
 of arguing : And the Church of *England*
 may judge from this Specimen, what an
 able Advocate she has to plead her Cause.

However, let not Mr. *Trapp* flatter him-
 self, that I give it for granted, that the
 rough Words, with which he owns he has
 treated his Adversary, are applied properly,
 tho' he appeals to the World for Proof of
 it, and I appeal to the World for Proof of the
 Contrary, and so we are upon equal Terms,
 till we come to a more solid sort of Proofs
 than empty Bravadoes, which are as little

to the Purpose in a Paper War, as in Field Battles.

But it is somewhat remarkable, that this warm Gentleman had not even Temper enough to moderate the Acrimony of his Pen in the very Title of his Book, which contains a three-fold Accusation, of Calumny, Sophistry, and Insolence. It is worded thus: 'The Church of *England* defended against the Calumnies and false Reasonings of the Church of *Rome*, in answer to a late Sophistical and Insolent *Popish* Book, entituled, &c.' This is the Title; and I must here put Mr. *Trapp* in mind, that Calumny is a heavy Charge, and ought to be proved with the utmost Evidence against the Party accused of it; because it is not only a heinous Sin, but over and above accounted base and vile, even by those who do not otherwise make Profession of the strictest Morals. But be that as it will, I cannot reconcile, either with fair Dealing or common Sense, his pronouncing in his Title, the Church of *Rome* guilty of that black Crime, and placing to her Account the Calumnies pretended to be contain'd in the *Popish* Book, against which he has writ his Defence. For let us now suppose the Author of that Book really guilty of Calumny (which I defy any Man to convict him of) how comes the Church of *Rome* in general to be involv'd in his

his personal Guilt? is the State an Accomplice in the Crimes, which its Subjects commit? or does not the Church of *Rome* condemn the Sin of Calumny, and express her utmost Abhorrence and Detestation of it by her very Practice, in obliging all her Penitents, that accuse themselves of it, to a publick Retraction, as a Condition, without which, they cannot obtain the Pardon of it in this World, nor hope for Salvation in the next? the Matter is beyond all Question; and by Consequence, the Church of *Rome* is as little concerned in the Calumnies laid to the Author's Charge, even though they were fully proved against him, as the State is in the Crimes of its Subjects, which it condemns and punishes. So that, whether we call this Part of Mr. *Trapp's* Title, Nonsense or unfair Dealing, or both, it is no good Prognostick of what we are like to meet with in the Body of his Book.

As to the Accusation of Sophistry, he has done well to tell us in his Preface that he knows not who his anonymous Antagonist is; for if he had been personally acquainted with him, he would have known him to be a plain-dealing Man, and a hearty Enemy to Sophistry, Fallacies, and Equivocations; nor do I know him guilty of any one intended, sophistical Reasoning in any Part of his Book; though the clear-sighted Mr. *Trapp* pretends to have discovered hun-

dreds ; and he can scarce get a Page over of the Author's Book, but the poor Gentleman fancies he sees a Sophism or Fallacy lying in Ambuscade to entrap him : But they are all form'd in his own fruitful Imagination, which, like a false Glass, makes him see double Meanings, even where the Author's Expressions are the most plain and simple.

In Effect, the real Fault of the Author's Book is, that it is too plain, that it delivers his Thoughts with too much Openness and Freedom, and sets the Cause he pleads for in too clear and strong a light to be endured by its Enemies. 'Tis this alone has given Offence, and made Mr. *Trapp* and his Brethren so very angry at him : Whereas if he had only dealt in Fallacies and Sophisms, which never do much Execution, but only render an Author contemptible, his Book might have pass'd without Noise or Molestation ; and Mr. *Trapp* himself would, in all Likelihood, have thought it beneath him to enter the List against so despicable an Adversary.

However, the Author is heartily sorry for having been, tho' undesignedly, the Occasion of giving Offence to any, but especially to higher Powers, whom he knows he is bound to respect. I say undesignedly, because he could not foresee that a Book, treating purely of religious Matters, and in
which

which there is not the least reflecting Word, either directly or indirectly upon his Majesty's Government, should be thought to be of that dangerous Consequence, as to deserve to be arraign'd at the Bar in *Westminster-Hall*. 'Tis true, the Author has made use of the clearest and strongest Arguments his Reason suggested to him, to maintain his Cause, nor could he do otherwise without prevaricating ; and as the Motive that induced him to write his Book (as is manifest from the whole Tenor of it) was to instruct and fortify those of his own Persuasion against the powerful Temptations they lie under of falling from their Religion, as many have of late, is it a wonder he should make Choice of the most powerful Antidotes and Preservatives against that dangerous and catching Evil ?

'Tis this the generous and good-natur'd Mr. *Trapp* calls Insolence in the Title of his Book, to keep up, as I presume, the Displeasure of the Government against him : And this is one of that Sort of Words which he says, ' were not made a Part of ' Language for nothing.' But is the Application of it proper, and free from Passion ? could it not have been applied more properly, if Mr. *Trapp* had been animated with a true Christian Zeal, and had only had the Interest of Religion at Heart ? I think it is beyond all Question, that he

B 4

might

might have found many other Books to pass that severe Censure upon much more deservedly. Has he never found in the Advertisements of publick News Papers, any Books with the Author's and Printer's Names set to them, some of which tend manifestly to the promoting of Immorality, and others attack directly Christianity itself, and undermine the very Foundations of reveal'd Religion? this, indeed, may be call'd Insolence in a high Degree, both in Regard of the scandalous Contents of those Books, and the open Manner of their Publication. But can the Author, whom Mr. *Trapp* has singled out for his Adversary, be accused of any thing like this? did he publish his Book with sound of Trumpet? was it advertised in any of the Newspapers? or had he the Presumption to set his Name to it? again, does his Book contain any thing destructive of Morality, or the Fundamentals of reveal'd Religion? on the contrary, the principal Subject of his first Dialogue is a Defence of the Catholick Church and Christianity in general, as is plain to any impartial Reader.

But let us now suppose the Author may deservedly be accused of Insolence, for having spoken his Mind too freely; Mr. *Trapp*, at least, was not a proper Man to charge him with it. For tho' it may become a Person vested with publick Authority,

rity, such as his Majesty's Attorney-General, to use such Expressions at the Bar, where he prosecutes an Offender in the King's Name, and is bound in Duty to exaggerate his Offence as far as he thinks it will bear; yet for a person in a private Capacity, and known only by his Forwardness to give himself such Airs, and take upon him to treat an Adversary with Language usually given to Footmen, is both injudicious and unbecoming. Upon the whole, it is plain, that Mr. *Trapp* has shew'd himself too passionate a Writer, even to furnish out a correct and decent Title; and after this, there will be no need of a prophetick Spirit to foresee what the Book it self will be.

After the Title, follows in good Order the Dedicatory Epistle. But I must here beg Mr. *Trapp's* leave to think, he has made a very great Compliment to himself, and but a very indifferent one to the King, in dedicating his Book to his Majesty. For nothing of that Kind ought to approach the Throne, but what is accomplished and unexceptionable in all Respects. *Grub-street* and *Billingsgate* ought to be kept at as great a Distance from his Majesty's Person as an unmannerly Mobb; whereas a great deal of both will be found in this Gentleman's Performance. Nay his very dedicatory Epistle, though it be very short, (which is the only judicious Thing in it)

will not bear the Test of a strict Examination, by the Rules either of good Sense or Truth. ‘ This Book (says he) happening to see the Light at the Time of your auspicious Accession to the Throne of these Kingdoms, it was NATURAL for its Author humbly to implore the Favour and Honour of laying it and himself at your Majesty’s Feet.’ This seems to be a kind of Innuendo, that unless his Majesty had mounted the Throne in that very Nick of Time, Mr. *Trapp* would never have thought of him.

But allowing this to be too harsh a Construction, I am somewhat puzzled to find a Reason why the bare casual coming forth of a Book at the Time of the King’s Accession to the Crown, should render it Natural for the Author to dedicate it to him; he had surely some better Reason, not hard to be guess’d, which render’d it indeed very natural for the Author to get the Start of all his Brethren, in making his Court to a Prince just mounting the Throne. For this is as natural as it is to court the Favour of a young Heir newly possessed of a plentiful Fortune; or as it is for a poor Gardiner to make some trivial Present of Fruit or Flowers to a rich Lord, in Hopes of being well paid for it.

But let this pass, as being foreign to the main Point. What follows is of greater Consequence,

Consequence; for he goes on thus : ‘ Especially considering that it [his Book] is only pointed against the Doctrines and Practices of those, some of whom, at least, would exempt a great and very considerable Part of the Christian World, the Clergy, from ALL Subjection to Christian Princes.’ I grant the Clergy is a very great and considerable Part of the Christian World : But pray, good Mr. Trapp, who are the Some you speak of, ‘ that would exempt the Clergy from ALL Subjection to Christian Princes?’ where are they to be found? in *France, Spain, Italy, Germany, Portugal, Poland*, or any other Christian Country in *Europe*? I never heard of any in those Countries, who dare maintain, that the Prince has no Authority over the Clergy; and I am very sure your Adversary, against whom your Book is chiefly pointed, as you call it, has never taught any such scandalous Doctrine; so that you talk at random, and the Some you speak of, will, upon a serious Enquiry, be found to have no Being, but in your own prejudiced Imagination: But, Sir, his Majesty is too wise a Prince to give into such idle *Grub-street* Tales. He knows it to be the Doctrine of all Catholicks in the World, according to what they are taught in the Gospel, ‘ that the Things which belong to *Cæsar*, are to be render’d to *Cæsar*,’ and that all are bound to be
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subject to higher Powers, according to St. *Paul*. Nay, he knows by his own Experience, that the Catholicks in his own Country, both Clergy and Laity, are as faithful Subjects, and profess as unfeign'd a Loyalty to him as those of his own Persuasion. I could say a great deal more to stop Mr. *Trapp's* Mouth upon this Head, but think it not proper; and he is very sensible of the Advantage he has over his Adversary, in being at full Liberty to advance as many Falshoods as he pleases against Popery *impune*, whereas a *Papist* cannot even speak Truth in many Cases, without incurring the Danger of a Premunire. However, this unfair Dealing cannot but give his Majesty an unfavourable Opinion of an Author, who has endeavoured to impose upon him in the very Epistle address'd to him, where nothing but the nicest Truth ought to have dared to appear.

He continues thus: ' But it is particularly a Defence of your Majesty's Supremacy in Ecclesiastical Affairs by the Laws of this Realm, and made an essential Part of the Constitution of our Government.' Very fine! but I assure his Majesty, that Mr. *Trapp* has managed his Defence of it in such a Manner, as to have left his Majesty nothing but the empty Title of it above what every Christian Kingdom in the World will acknowledge, to be an essential Prerogative

Prerogative of the Crown ; tho' not one of them will indeed own THAT SUPREMACY in Ecclesiastical Affairs, which by Acts of Parliament, is settled upon the Crown of *Great Britain* ; and Mr. *Trapp* himself, has so handled it, as to make nothing of it.

He goes on again. ' Notwithstanding it ' is openly deny'd and rejected, by those ' against whom I write, who would wrest ' from your Majesty this valuable Branch of ' your Prerogative, one of the brightest ' Jewels in that Imperial Crown, to which ' you happily succeed.' I readily grant that Mr. *Trapp's* Adversary, according to the Principles of his Religion, maintains that the Government of the Church in Ecclesiastical Affairs, belongs wholly and solely to the Episcopal Order, and their Subordinate Pastors, who alone are commissioned by Christ to feed his Flock : And the learned Mr. *Collier*, for whose Judgment, I presume Mr. *Trapp* has some Regard, maintains the same throughout his whole Ecclesiastical History. But I deny, that either of them has the Presumption ' to wrest any ' one Branch of the Royal Prerogative out ' of his Majesty's Hands,' but leaves it to him as whole and entire, as it was possess'd by any of his Royal Predecessors, for the space of nine hundred Years ; amongst whom, there were many wise and excellent Princes, who understood the full extent of
their

their Prerogative much better than Mr. *Trapp* is able to inform us ; yet, not any one of them ever laid Claim to the Spiritual Supremacy before *Henry VIII.* as all the World knows. And tho' Mr. *Trapp* calls it ' the brightest Jewel in his Majesty's Imperial Crown,' he can mean no more by it than an empty Compliment, made for the sake of the pretty jingle of the Words, if he be in earnest, when he comes to explain himself against his Adversary upon that Subject, where he has so depreciated the Value, and tarnish'd the Lustre of that bright Jewel, that in comparing it with that, which the Parliament bestow'd upon King *Henry*, King *Edward*, and Queen *Elizabeth*, and her Successors, no Man will know it to be the same.

I shall end this Section with a few more Remarks upon the Preface ; where he advertises his Reader, that the rough Language he has used is to be applied wholly and solely to the Factors and Agents for *Popery*, the Priests and Missioners. They are much obliged to him for his charitable Application, and the care he has taken, to let them know his good Will towards them ; conformably to which, in the following Page, he calls them ' ravening Wolves, watching all ' Opportunities to devour Protestant Flocks.' But under Mr. *Trapp's* Favour, their principal Business is to guard and feed their own:
tho'

tho' if any stray'd Sheep come of their own accord, to be taken into the Fold, they think themselves bound in Conscience, to receive them; and, if this raises a Clamour, they may justly answer with *St. Peter*, *Judge ye, whether it be right in the sight of God, to hearken unto you more than unto God.* Acts. c 4. v. 19.

In the Page following, after having, to the Author's great Surprize, made him a Compliment upon his Abilities and Learning, and even done him the Honour to join with *Bellarmino* and *Suarez*, he kicks all down again with a *But* in the very next Lines. 'But,' says he, their Cause is so very indefensible, that it makes the greatest Men talk ridiculously; the best we can say of their Reasonings, is, that they are learned Absurdities, there may be much Learning in them, but there's no common Sense.' This is very smart indeed, but somewhat Enigmatical. What! much Learning without any common Sense! For my part, I have always thought, that Learning improved the natural good Sense a Man is born with: But it seems, it is a Misfortune peculiar to *Papists*, to forfeit their natural good Sense, by becoming learned Men; and both *Bellarmino* and *Suarez*, two Persons eminent for Learning, are dreadful Examples of it: 'Tis, however, to be hoped, that the Author, his Adversary, who is far from
pre-

pretending to the Learning and Abilities of these two great Men, has not reason'd altogether so ridiculously as they, because he is not so learned by a great deal as either of them. Mr. *Trapp*, at least, is in no Danger of being learnedly ridiculous, tho' I will not give Security for him, that he will not often talk very ridiculously without any Learning.

But to be somewhat more serious than the Matter really deserves, if *Popery*, as it is usually nick-named, be such an indefensible Religion, that it cannot be maintained, even by its ablest Advocates, without running into Absurdities and Nonsense, how comes it that the Church of *England*, tho' encompass'd and attack'd by numberless *Protestant Dissenters*, has always been most jealous of *Papists*, and regarded them as her most dangerous Adversaries? For since their Numbers in this Kingdom are contemptible, and their Interest nothing at all, as being excluded from all Offices, both military and civil, and even not suffer'd to come to Court, I can see nothing but the force of their Arguments, and strength of their Reasonings, that can give a colourable pretence for those continual Jealousies, and fears of the Growth of *Popery*, instill'd into the People, upon all occasions, by their Leaders. I must confess, it appears to me wholly inconceivable, from what Quarter the

the Danger should threaten, if besides all the worldly Disadvantages and Discouragements their Religion lies under, it has over and above the strength of Argument, and plain evidence of Reason against it. Can there be any Danger of a Protestant's turning *Papist*, in spite both of worldly Interest, and a full Conviction of Conscience? Now, that it is his Interest to continue a Member of the Church of *England*, needs no Proof; and if the Conviction of his Conscience be so strongly guarded by Truth and Reason, that nothing but Absurdities and ridiculous Nonsense can be opposed against it, as Mr. *Trapp* pretends, where is the Danger so much apprehended of Protestants becoming Profelytes to *Popery*? unless our Missionary Priests be supposed to deal in the Black-Art, and by Magical Preparations first make Nonsense itself, lull Reason and Conscience asleep, and then with the same Charms bewitch Men so, as to make them fall in love with penal Laws, double Taxes, Contempt, and Persecutions. For this is all they must hope for in this World, by turning *Papists* on this side of the Seas.

In a Word, if *Popery* be a Religion as Indefensible as Mr. *Trapp* represents it, and nothing but rank Nonsense can be writ to support it, his Church's continual Fear of it's Growth is as senseless, as if all the Troops of *Great-Britain* should be kept up in Arms
Day

Day and Night, for fear of a Company of Boys arm'd with Pop-guns; and I cannot forbear saying, that according to Mr. *Trapp's* contemptible Opinion of all *Popish* Performances in controversial Matters, his Adversary's Book has had too much Honour done it, in being thought considerable enough to be taken Notice of by higher Powers; which has raised the Curiosity of many to read it, who would not have given themselves that trouble otherwise, and amongst whom, there are some of opinion, that Mr. *Trapp* has but little reason to reproach his Adversary with Nonsense; and are even under some Apprehension, that unless he learns to write better Sense than he has done hitherto, he is in no small danger of Living and Dying *Confessor non Pontifex*.

SECT. 2.

Mr. *Trapp* proved guilty of foul Dealing.

THIS fierce Champion against *Popery*, has at his very entering the List, instead of Foiling his Adversary wounded most grievously his own Reputation in that very part, where it ought to have been the strongest guarded, and whereof he ought to have been the most tender: I mean, that Faith-

Faithfulness and Sincerity, with which a controversial Writer is bound to represent the Doctrine, Sense, and Arguments of the Author, he pretends to confute. This doubtless, is an indispensable Law, and to transgress against it, is properly call'd foul Dealing, and suffices alone to blast the Credit of any Author found guilty of it. Now that Mr. *Trapp* is notoriously guilty of this Transgression, by representing with the utmost Unfaithfulness and Insincerity, the Doctrine of his Adversary in the very beginning of his pretended confutation of him, and that by consequence, he is not *rectus in curia*, in his controversial Capacity, but has forfeited all title to be believed in any thing barely upon his own Credit and Reputation, is the charge I shall now make out clearly against him.

He begins his Attack upon the Author's first Dialogue, Sect. 1. in the following Manner, p. 2. ' This first Dialogue, says he, (if we believe the Title of it) (contains the general Grounds of the Catholic Faith : All which, after much Division and Subdivision, explaining and distinguishing, saying, and unsaying, giving with one Hand and taking with the other,' [Take Notice by the by, that it is a most shameful Falshood to assert, that the Author says and unsays, &c.] ' are resolved at last into this Principle, that the Church

‘ Church of *Rome* is to be believed IMPLI-
 ‘ CITLY whatever she says. That I do
 ‘ not misrepresent the Matter, and that
 ‘ this, and nothing else, is the Result of
 ‘ eight different Sections, (whatever Title
 ‘ they bear) must be very plain to any
 ‘ Reader of no extraordinary Sagacity.’
 Most stoutly said ; and doubtless Mr. *Trapp*
 is one of those Readers of no extraordinary
 Sagacity : And again, p. 3. ‘ Why does
 ‘ not that Church require an *absolute im-*
 ‘ *plicit Submission* to all her Dictates, be
 ‘ they what they will ? is it not the main
 ‘ Drift of this Author’s Performance to
 ‘ prove that such a Submission is due ?’ no,
 Sir, it is not. The Author absolutely disclaims
 it as a gross Imposition upon him, and has
 proved the contrary, even to a Demonstra-
 tion, in the two first Sections of his Book,
 but chiefly in the first, where he makes his
 young Gentleman propose it twice as an Ob-
 jection, and his Preceptor to answer it as
 often. Nay Mr. *Trapp* himself seems to
 have had some squeamishness of Conscience
 about the Matter in the very next Period
 after the Words above mentioned. ‘ I con-
 ‘ fess, says he, this first Section seems to
 ‘ promise the contrary ; because in the
 ‘ Front it seems to carry these Words as
 ‘ the Contents or Summary of it. *The*
 ‘ *Obligation of submitting our private Judg-*
 ‘ *ment, does not exclude Examination.* In
 ‘ the

‘ the Discourse itself the young Gentle-
‘ man and his Preceptor talk of learch-
‘ ing diligently into the Bottom of the
‘ Cause, and the former is charmed to hear
‘ the latter say he may and ought to do
‘ so.’

Very right. But can it then be said, that a Person is under an Obligation of believing implicitly, when he is not only permitted, but exhorted to examine with the utmost Diligence the Grounds and Motives of his Belief? or can that Submission be called implicit, the Reasonableness whereof a Person is convinced of by the clearest and strongest Proofs? or, finally, does the Author require of his young Gentleman any other Submission than that which Reason itself prompts him to? Mr. *Trapp* must have a Forehead of Brass to say he does: Nay, I leave it to the Decision of any Man, who has but Eyes to read and common Sense to understand what he reads, whether the whole Tendency of the Author's two first Sections be not to prove that the Submission he requires, ought to be the Result of the most diligent and serious Examination of the Grounds and Motives, without which, that Submission would not be a reasonable Act. The two Sections, I point to may be read over in a Quarter of an Hour, and the reading of them will suffice abundantly to convince any Man of the gross and palpable

ble Disingenuity of the Adversary I have to deal with.

However, for the Satisfaction of those who may not see the Author's Book, which is hard to be got, I shall transcribe some Part of that Section, which, as Mr. *Trapp* expresses himself, 'seems in the Title to promise 'the contrary,' viz. to the Doctrine of 'implicit Submission,' which he charges the Author with ; and we shall find that he is so far from only seeming to promise the contrary, that he has perform'd it effectually.

First then the Author, or his Representative the Preceptor lays down four general Principles, to make the young Gentleman understand, how 'Submitting and Examining' may be join'd together, viz. '1. That 'there is such a Thing as a reveal'd Religion; which no Acuteness of Wit, or 'Strength of human Reason could ever 'have discover'd, or can comprehend now it 'is discovered to us. 2. That whatever God 'reveals, is most infallibly true, tho' it be 'never so seemingly contrary to human 'Reason. 3. That there is a wide Difference between a Thing being above Reason, and against it. And 4. That Truth 'has always Reason on its Side.'

Mr.

Mr. *Trapp*, p. 4. allows these Principles
 ‘ to be agreed to, without Contradiction,
 ‘ by Protestants as well as Catholicks, ex-
 ‘ cept only one Expression in the second of
 ‘ them [never so seemingly contrary to
 Reason] ‘ of which, says he, more hereaf-
 ‘ ter.’ But he adds, ‘ that he cannot imagine
 ‘ what Use the Author makes of them,
 ‘ since they prove nothing but what no
 ‘ Christian denies.’ I am heartily glad of
 it. But it appears very strange, that Mr.
Trapp should not see what Use the Author
 makes of them, since he draws two impor-
 tant Consequences from them in the very
 next Lines. ‘ From the two first of these
 ‘ Principles (says he) it follows, that cap-
 ‘ tivating our Understanding, or submit-
 ‘ ting our private Judgment to such reveal-
 ‘ ed Truths, as are above our Reason is an
 ‘ indispensable Duty; and from the two lat-
 ‘ ter it follows, that this Submission is per-
 ‘ fectly reasonable; and if it be reasonable,
 ‘ it must be grounded upon solid Motives,
 ‘ and these Motives cannot affect us, or have
 ‘ an Influence upon our Faith, unless they
 ‘ be known and examined.’

The Preceptor continues thus: ‘ As to
 ‘ the Obligation of submitting, it is mani-
 ‘ fest that amongst the reveal’d Truths of
 ‘ Christian Religion, there are Mysteries so
 ‘ sublime as to be above all human Under-
 ‘ standing: Such as the blessed Trinity,
 ‘ the

‘ the Incarnation and Death of the Son of
 ‘ God, &c. and in Reference to these, and
 ‘ such others, Reason can have no other
 ‘ part to act than that of an entire Submis-
 ‘ sion, whenever the Revelation of them
 ‘ is declared to us by that Authority which
 ‘ Christ has appointed to be our Guide.’

For Proof whereof he quotes (p. 4) St. *Paul* to the *Hebrews* : ‘ Obey them that
 ‘ have the Rule over you, and submit your
 ‘ selves ; for they watch over your Souls,
 ‘ as being to give an Account, *Heb.* 13.
 ‘ v. 17.’ And the Words of our Saviour,
 declaring that ‘ he who will not hear the
 ‘ Church, shall be reputed as a Heathen
 ‘ and a Publican, *Mat.* 18. v. 17.’

After this to shew, that the Obligation
 of submitting our private Judgment does
 not exclude Examination (which is the Ti-
 tle of the Section) he makes the young
 Gentleman propose his Objection against
 it in the strongest Terms thus : ‘ Tho’ (says
 ‘ he, p. 5.) I am now convinced that the
 ‘ Submission you speak of is absolutely ne-
 ‘ cessary, in Reference to all such Truths
 ‘ as are above our Understanding, I am
 ‘ not yet satisfied as to the Business of Ex-
 ‘ amination. Nay, the more I am con-
 ‘ vinced of the Necessity and Reasonable-
 ‘ ness of submitting, the more I am at a
 ‘ Loss to find any room left for Examinati-
 ‘ on. For to what purpose is it to examine,
 when

when I am convinced it is my Duty to submit ? to which the Preceptor answers as follows : Sir, if it be a Duty, it must be reasonable ; for we cannot act against Reason in doing our Duty ; and if it be reasonable ; there must be solid Grounds and Motives for the doing of it ; that is, such Reasons, Grounds and Motives as exclude all rational Doubts, and ought to be yielded to by any Man that pretends to act rationally. Since therefore no Man can be convinced by Reasons or Motives, unless he knows their Weight, and this cannot be known without a diligent Examination, the Consequence is, that every one, according to the Measure of his Capacity, ought to examine them with all the Seriousness and Application possible ; to the End, that by this diligent Examination he may render himself a competent Judge of the Reasonableness of his Submission. Whence it follows, that Examination is so far from being inconsistent with Submission, that even the principal End of it is no other than a full Conviction that our Submission is not a rash and inconsiderate Act, but grounded upon solid Motives.

Now let any Protestant be the Judge (for I am not afraid of appealing to any rational Man, let his Religion be what it will) whether what the Preceptor here teaches,

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and inculcates into his Pupil, be consistent with what Mr. *Trapp* taxes the Author with; viz. ' That the whole Contents of his first Dialogue are to be resolved into this Principle, that the Church of *Rome* is to be believed *implicitly* whatever she says: ' And that the main Drift of his whole Performance is to prove that an *absolute implicit Submission* is due to all her Dictates.' The Case fairly stated, stands thus, viz. Whether a Submission, which is manifestly reasonable, the Result of a diligent Examination, and grounded upon the most solid Motives, can be call'd implicit? if it can, then I grant that Mr. *Trapp* has not wronged the Author, who requires such a Submission, and no other, of his Pupil, as is undeniably manifest from the whole Piece I have transcribed; but if such a Submission cannot be called implicit, without wresting that Word from its obvious and natural Meaning, and as we may be sure it is meant by Mr. *Trapp*, unless he be an ar-rant Trifler; then I appeal to any Man of common Sense, whether he does not stand convicted of a most scandalous Misrepresentation of the Author's Meaning.

It cannot surely be denied, but that this is such a flagrant Instance of this Author's Insincerity and foul Dealing, as might alone suffice to cast a Stain upon his whole Performance.

formance. But we shall find him all of a Piece: Nay, he could not get through the 4th Page of his Book without repeating once more the abovesaid Misrepresentation.

‘ The thing (says he) to be made out is not
 ‘ that an implicit Submission is due to re-
 ‘ veal’d Truths, but that it is due to the
 ‘ Church.’ I flatly deny, that this is the
 Thing to be made out, and have proved
 the contrary so plainly and fully, as may
 come to put Mr. *Trapp* himself to the Blush,
 if he be capable of it.

Immediately after this he cites a Scrap of
 the Author’s fourth Page, but mangled in
 such a Manner, that no Man can under-
 stand it, and in all Likelihood on Purpose
 that no Body should understand it. This
 obliges me to repeat the whole Passage, that
 both Sides may be clearly understood. ‘ As
 ‘ to the Obligation of submitting (says the
 ‘ Preceptor) it is manifest, that amongst the
 ‘ revealed Truths of Christian Religion,
 ‘ there are Mysteries so sublime as to be
 ‘ above all human Understanding, as the
 ‘ Trinity, &c. and, in Reference to these
 ‘ and such others, Reason can have no other
 ‘ Part to act, than that of an entire Sub-
 ‘ mission, *whenever the Revelation of them*
 ‘ *is declared to us by that Authority which Christ*
 ‘ *has appointed to be our Guide.*’ He grants the
 first Part of it to be true, but boggles at the
 C 2 Clause

Clause marked by me in *Italic* Letters.
 ' Well (says he) we grant it) [to wit, the
 Obligation of submitting to such revealed
 Mysteries as are above our Understanding]
 ' meaning after a Person is satisfy'd, that
 ' they are reveal'd. But pray (says he)
 ' mind the next Words.' Very well : We
 will take Care that they shall not escape the
 Reader's Notice. They are as follows :
 ' Whenever the Revelation of them is de-
 ' clared to us by that Authority, which
 ' Christ has appointed to be our Guide.' I
 cannot imagine what the poor Man would be
 at, unless it be to squabble about the figura-
 tive Word [Authority] which is as common
 and familiar a Figure, as when we say higher
 Powers instead of Persons in Power. If
 this be the only Thing he had in View, it
 was not worth his exciting so earnestly the
 Reader's Attention with a ' But pray mind
 ' what comes next,' as if some monstrous Ab-
 surdity were immediately following ; where-
 as the contrary is manifest, since Mr. *Trapp*
 himself has already granted ' the Obligation
 ' of submitting ourselves to such Mysteries
 ' as are above our Understanding, after
 ' a Person is satisfy'd that they are reveal'd.'
 Here then I ask how a Person can be, with
 greater Security, satisfy'd concerning what
 Mysteries are reveal'd, than by the Directi-
 on of a Guide appointed by Christ himself
 for that End ? if Mr. *Trapp* knows of a bet-
 ter,

ter, let him tell us where he is to be found. As to the Author, he has told us very plainly, that the Church established upon Earth by Christ is alone vested with sufficient Authority to be that Guide; and she has her Warrant for it from Christ himself, saying, that *he who will not hear the Church shall be reputed as a Heathen and a Publican*, Matth. 18. v. 17. and again, *he that hears you, hears me, and he that despises you, despises me*, Luke 10. v. 16. He has also St. *Augustin's* Word for it, declaring positively, that 'he would not believe the Gospels themselves, unless the Authority of the Church compell'd him to it.' Cont. Epist. Fund C. 4. Nay, he has Mr. *Trapp's* own Church for it, declaring in her 20th Article of Religion, that the Church has Authority in Controversies of Faith. For how can she have Authority in Controversies of Faith unless she has receiv'd a Power from Christ to decide what Doctrines are reveal'd by him? And what is this but being constituted by him to be our Judge and Guide in all things appertaining to Faith?

But what Exception then has Mr. *Trapp* against the said Clause? it is entirely owing to his own false Comments upon it. 'That Guide (says he) is the Church, and that Church is the Church of *Rome*. Here we

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' have the whole Mystery of the Matter.
 ' This is that grand Point he drives at
 ' from the first Page to the last.' That the
 Catholick Church, *viz.* the Church which
 we profess in the Creed, is the Guide our
 Author speaks of, is undeniable ; nor can
 Mr. *Trapp* himself deny it, without giving
 the Lye to Christ's own Words, and the
 20th Article of his own Church into the
 Bargain ; as is manifest from the prece-
 ding Paragraph. But as to his adding, ' and
 ' the Church of *Rome* is that Church,' this is
 confounding, contrary to the Intention of
 the Author, two Questions together, which
 differ entirely from one another. For it is
 one Thing to say, that the Catholick
 Church is appointed by Christ to be our
 Guide, and another, that this Church is
 the Church of *Rome*. Now 'tis manifest
 that the Author, when he maintains, that the
 Church is appointed to be our Guide,
 speaks only of the Catholick Church in
 general, of the Church established by Christ
 upon Earth ; in a Word, of that Church
 which we profess in the Creed to be Holy,
 Catholick, and Apostolick ; in the same
 manner as the Protestant Composer of the
 20th Article speaks undoubtedly of the
 Church of Christ in general, when he de-
 clares, that she has Authority in Controver-
 sies of Faith ; which is but saying the same
 Thing in other Words : But both abstract en-
 tirely

tirely from the Question, whether that Church be the Church of *Rome*, or the Church of *England*: For this is the Subject of a quite different Dispute; tho' as it is to be presumed, that the Composer of the Articles of Religion had an Eye upon the Church of *England*, when he said, that 'the Church' has Authority in Controversies of Faith;' so it cannot be questioned, but that the Author believed his own Church to be that Guide, which all are bound to follow, and has proved it effectually in his fourth Dialogue, which was the proper Place to determine that Question: But he abstracts entirely from it in the Clause, which Mr. *Trapp* has criticiz'd upon with as little Judgment as Candor: Because there is a large Difference between abstracting from a Question, and pronouncing peremptorily upon it.

Nay, tho' there were no such Thing as a Church of *Rome* in Being, as is observed before; and tho' the whole Diocese of *Rome* were swallowed up by an Earthquake, the Author would maintain the very same Doctrine relating to the Church of Christ, the Church Universal, or the Catholick Church profess'd in the Creed, as he does now, viz. That Christ has appointed her to be our Guide in matters appertaining to Faith. That he has deposited with her all reveal'd Truths, and promised 'to be

‘ with her to the End of the World.’ That therefore she is, and will always be ‘ the ‘ Pillar and Support of Truth ;’ and that by consequence, the Faithful are bound to pay an entire Submission to her Decisions. All this, I say, he would maintain, tho’ there were no such Thing as a particular Church of *Rome* upon the Face of the Earth : And ’tis manifest, that the Subject of every Section of the first Dialogue has entirely a Reference to the Church of Christ in general. Nay, the Church of *Rome* is not mentioned in it, except twice or thrice passingly ; and where it is, none but a Trifler will understand it of the particular Town or Diocese of *Rome*, but of the whole Body of Christians in Communion with that See, as the Author himself has explain’d it in the Place, where it was proper. So that whatever Mr. *Trapp* says, concerning the Church of *Rome*, as it is ‘ a Part of the ‘ Whole,’ is all beating the Air, eluding the Question, talking wide from the Purpose, and abusing the Patience of his Readers by Repetitions of the same fulsome Nonsense, above a hundred Times over.

S E C T.

S E C T. III.

Mr. *Trapp's* Clue of Distinctions examined.

MR. *Trapp*, having after his own Fashion, acquainted his Reader with the Author's main Drift, proceeds thus, Page 5. ' As we shall meet with it very often in the Progress of this Controversy, and the several Parts of it shall hereafter be considered, I at present, only desire the Reader to take Notice, that there is a large Difference.

' 1. Between a Revelation, and a Thing revealed.

' 2. Between Declaring that a Point is revealed, and Interpreting the Sense of it.

' 3. Between Modesty and soberly Interpreting a difficult Point, and Arbitrarily and Insolently Interpreting a plain one, contrary to common Reason.

' 4. Between Interpreting the old true Word of God, and making a new false Word of God.

' 5. Between Testimony and Authority. Or if you please, between the Authority of Testimony, and Authority in General, or any other Species of Authority in Particular.

‘ 6. Between a Guide and a Witness.

‘ 7. Between the Church Universal, and the Church of *Rome*. Or, in other Words, between the Whole and a Part.

‘ Let the Reader, I say, take this Clue of plain Distinctions, at his first setting out ; for we shall perpetually make Use of it in the Labyrinth, through which we are to travel.’

Very fine ! they are truly precious Ones, and the learned World would suffer an irreparable Loss, if any one of the Seven should pass unregarded. Nay, I have had so great a Regard for the whole Clue, that tho’ Mr. *Trapp* himself, has very much entangled it, by packing it up in one confused Bundle, I have clear’d it from all Confusion, by prefixing to each Distinction its proper Number ; to the End, that when Mr. *Trapp* refers his Reader to any one of them, or I my self shall do it for him, he may cast his Eye immediately upon it, without any farther Trouble. This surely, is fair Dealing, and Mr. *Trapp* is bound to acknowledge it as a Favour. I shall now animadvert upon each Distinction apart.

‘ Take Notice says he, that there is a large Difference.

‘ 1. Between a Revelation, and a Thing revealed,’ that is, between the Fact, that God has spoken to his Creatures, and the Thing spoken by him. A wonderful Discovery !

covery! But we must wait for the Use, that is to be made of it.

‘ 2. Between declaring that a Point is revealed, and Interpreting the Sense of it.’ Well, but are the People then to learn the revealed Christian Doctrine, contained in the Creed, like Parrots, without knowing any thing, what the meaning is of the revealed Doctrine it contains? nay, are not their Teachers bound to explain every Article to them, according to the Sense of the Catholick Church? they are without all Dispute. And by consequence, the Catholick Church has Authority, not only to declare, what are Points of reveal’d Faith, but also to interpret the Sense and Meaning of them: Nay, otherwise, how should She have Authority in Controversies of Faith, when there happens to be a Controversy about the Sense and Meaning of any Text of Scripture? Pray, what is the *Athanasian* Creed, which the Church of *England* receives as containing nothing but reveal’d Doctrine? what is it, I say, but a large Explication of the two great Mysteries of the Trinity and Incarnation? and yet it concludes with this remarkable Sentence, ‘ This is the Catholick Faith, which unless a Person believes sincerely and firmly, he cannot be saved.’

The

The Exposition therefore of a revealed Point, is a Part of the Christian Revelation.

‘ 3. Between modestly and soberly interpreting a difficult Point, and arbitrarily and insolently interpreting a plain one, ‘ contrary to common Reason.’ I grant the difference is full as great, as there is between a modest, grave, and sober Divine, and a passionate, impertinent Scribler, or a Madman.

‘ 4. Between interpreting the old Word ‘ of God, and making a new false Word ‘ of God.’ All I shall say to this, is to give Mr. *Trapp* my charitable Advice, to take a Dose of Hellebore, to settle his Head, for he stands highly in need of it; and ’tis all the Answer, such vile Stuff deserves...

‘ 5. Between Testimony and Authority; ‘ or if you please, between the Authority ‘ of Testimony and Authority in General, ‘ or any other Species of Authority in particular.’ If Mr. *Trapp*’s Reader is to take this Part of his Clue at his setting out, to direct him in his Way, I fear he will be in some danger of being bewildered in the ‘ Labyrinth, through which he is to travel.’ For I own frankly, I am myself too dull to understand it, and should be glad, if for the Publick Good, he would vouchsafe to write a Comment upon it, in the second Edition of his Book. As to the intelligible
Part

Part of this Distinction, to wit, the Difference between Testimony and Authority: I answer, that according to the fore-mentioned 20th Article of Religion, the Church has *Authority* in Controversies of Faith, and her *Authority* gives Weight to her *Testimony*: Which suffices to shew the Difference between them.

‘ 6. Between a Guide and a Witness.’
 ‘Tis very certain, that tho’ every Witness be not a Guide; yet the Catholick Church, is in Effect, both the one and the other, in her Decisions of Faith.

‘ 7. Between the Church Universal, and
 ‘ the Church of *Rome*. Or, in other
 ‘ Words, between the Whole and a Part.’
 What an inestimable Obligation has the learned World to Mr. *Trapp*, for the wonderful Discovery he has here made; to wit, that the Head, a Leg or Arm, a Finger or Toe, is not the whole Body! and that in like manner, the particular Church, or Diocese of *Rome*, is not the Whole or Universal Church. But who was ever such a Blockhead, as to say it is? I am sure the Author cannot be accused of it, without the most palpable Injustice, and imposing on the Publick in the grossest manner. For first, it is manifest to any unprejudiced Reader, that the Author speaks every where of the Church founded by Christ, i. e. of that

that Church which we profess in the *Nicene* Creed, to be One, Holy, Catholick and Apostolick. And 2dly, That when he calls the Church, whereof he is a Member, the Church of *Rome*, either for Brevity Sake, or to distinguish her from the Church of *England*, and other Reformed Churches, 'tis apparent from the whole Context, that he means not the Diocese of *Rome*, but the whole Body, or Society of Christians all the World over, that are in Communion with the See of *Rome*.

Nay, he has over and above declared this his Meaning in exprefs Terms, five several Times, it not oftener; for I would not give myself the trouble to look any further. First, p. 319, in these Words, 'As to the mark of Visibility, *England* was by its Conversion, incorporated with the Church of *Rome*, that is to say, with the whole Body of Christians then in Communion with the See of *Rome*. 2dly, p. 324. thus. 'It remains now only to speak a Word of the other external Mark called Catholicity, which never was denied to the Church in Communion with the See of *Rome*. 3dly, *ibid.* thus. 'Therefore as *England* by its Conversion, became a Part of the Church in Communion with the See of *Rome*, so it became by consequence, a Part of the Catholick Church, that is to say, of that Church which we profess

' profess to believe, in the Ninth Article of
 ' the *Nicene* and Apostles Creed.' 4thly,
 and fifthly, p. 328. in the following Words,
 ' My Question or Dilemma, to which I
 ' demand a direct Answer, is precisely
 ' this, *viz.* Whether before the Reforma-
 ' tion, the *Church of Rome, with all the*
 ' *Churches in Communion with that See,* was
 ' that one Holy, Catholick, and Apostolick
 ' Church, the Belief whereof we profess
 ' in the *Nicene* Creed, or not? if they
 ' say not, then the Creed was false before
 ' the Reformation, because they cannot
 ' shew any other Society of Christians,
 ' which was that Church. But if they an-
 ' swer in the Affirmative, then *the Church*
 ' *of Rome, with all the Churches in Commu-*
 ' *nion with that See,* was not only a true
 ' Church, but the sole and only true Church
 ' of Christ upon Earth,' *viz.* before the
 Reformation.

If this be not clear and precise, I know
 not how any Man can speak his Mind clear-
 ly. Yet Mr. *Trapp* will needs make his
 Readers believe, that the Author, in Spight
 of his repeated Declarations of the contra-
 ry, and the clearest Explanations of his
 own true Meaning, makes no Difference
 between the ' particular Church or Dio-
 ' cese of *Rome*, and the whole Collection
 ' of Churches' in Communion with that
 See. 'Tis this he has plainly suggested
 in

in his 7th Distinction, 'viz. The Difference between the whole and a Part.' For 'tis here he has laid the Foundation of the aforesaid scandalous Misrepresentation of the Author's Meaning; which runs as a continued Vein throughout his whole Book, and is repeated, as I said just now, above an hundred Times. This is his last Resource upon all Occasions, and is kept as a Corps de reserve to help him out when he is at a Plunge.

S E C T. IV.

OF SUBMISSION.

FROM the Remarks I have now made upon Mr. *Trapp's* 'Clue of Distinctions,' which he exhorts his Reader to take with him for his Direction, and promises 'to make use of perpetually,' we may guess what sort of Trash we shall meet with hereafter. In Effect, he begins his 6th Page with some of his *Grubstreet* common Places against *Popery*, and repeats the same Page 8th and 9th. In the same 6th Page, as well as the two following, we find him again, according to his usual Candor, taxing the Author with the Doctrine of 'implicit Submission,' and fighting most manfully against his own Shadow.

But

But his Reason why he will not submit implicitly to any Church whatever, as he pretends we do to ours, is somewhat curious; because, says he, 'the Church is not God, p. 8.' This, indeed, is a Piece of singular Erudition, and ought to be well remember'd. But tho' 'the Church be not God,' does it therefore follow, that the Submission insisted upon by the Author is not due to her Decisions? has not Almighty God appointed certain Persons upon Earth to be his Representatives, Substitutes, or Vicegerents, and, by Consequence, vested them with an Authority, which who soever resists or violates, resists or violates the divine Authority of God himself? St. Paul has answered this Question in the Affirmative. *Let every Soul, says he, be subject to the Higher Powers; for there is no Power but of God. Whoever therefore resisteth the Power, resisteth the Ordinance of God, Rom. c. 13. v. 1, 2.* Men therefore constituted in Power are God's Substitutes, vested by him with Authority to command and govern their Subjects: And this regards the Church as well as State, as is undeniably asserted by Christ himself, saying to his Apostles and their Successors, *he who hears you, hears me, and he who despises you, despises me, Luke 10. v. 16.* And declaring, *Matth. 18. v. 17.* that *he who will not hear the Church, shall be reputed*

puted as a Heathen and Publican. In Consequence whereof, *St. Paul*, the faithful Interpreter of Christ, commands the *Hebrews* to *obey them that have the Rule over them, and submit themselves*, c. 13. v. 17.

Now from these Texts it is apparent, that Men, (though they be not Gods, as *Mr. Trapp* out of his great Wisdom, has taken Care to inform us) are appointed by God to be his Substitutes or Viceregents in the Government of his Church upon Earth; that they are the Representatives of his sacred Person, and act by Commission from him. It is likewise very apparent from the same Texts, that there is a Submission due to them in Ecclesiastical or Spiritual Matters. For otherwise their Spiritual Authority would be wholly precarious, and of no manner of Use. Here then I should be glad to know, what sort of Submission our Blessed Saviour and *St. Paul* after him, requires of the Faithful, to prevent their being guilty of resisting God, and being ‘*puted as Heathens and Publicans.*’ Is their Submission to be limited or unlimited? are they to submit to all the Decisions of the Church, or only to some? I am sure our Blessed Saviour has put no Limits to it, but says without Restriction or Limitation, ‘*He who hears you hears me, and he who despises you, despises me:*’ and *St. Paul* does

does the same, in laying this positive unlimited Command upon the *Hebrews* ; ‘ obey
 ‘ them that have the Rule over you, and
 ‘ submit yourselves.’ But Mr. *Trapp* is
 pleased to be of another Mind, and quar-
 rels with the Author, p. 2. for saying that
 ‘ we ought to pay an entire Submission to
 ‘ the Decisions of the Catholick Church.’
 He complains further, p. 3. that the Author
 ‘ confounds together this Submission to the
 ‘ Church, and, captivating our Under-
 ‘ standing to the Obedience of Faith.’ But
 that’s a gross Oversight. For tho’ he joins
 them together in one Clause or Sentence,
 he never affirms them to be one and the
 self same thing. He joins them indeed to-
 gether, because they are inseparable. For
 whoever ‘ captivates his Understanding to
 ‘ the Obedience of Faith’ (which regards
 precisely the Mysteries themselves, that
 are revealed, and which he believes purely
 upon the infinite Veracity of God, as the
 only essential Motive of his Faith) whoever,
 I say, ‘ thus captivates his Understanding,’
 must first submit to the Church’s Decision,
 that such or such a Mystery is truly reveal-
 ed : And on the other Hand again, who-
 ever submits to the Church’s Decision, that
 such or such a Mystery is revealed by
 God, must turn Atheist not to captivate his
 Understanding to the Belief of it. In a
 Word, his Submission has for its Ground or
 Motive

Motive the Testimony and Authority of the Catholick Church, established and appointed by Christ to be his Guide ; and the 'captivating of his Understanding' has for its sole, immediate, and essential Motive the Testimony and Authority of God himself : Which clearly distinguishes the one from the other. Nay, this very Distinction is the whole Subject of the third Section of the Author's first Dialogue, which bears for Title, that 'Faith depends 'in a different Manner on the Testimony 'of God, and the Testimony of Men.' And how then could Mr. *Trapp* have the Confidence to tell his Reader, p. 3. that 'to confound these two with each other is 'the principal Design of the Author's 'whole Book ?' I therefore take the Freedom to ask once more, whether such a Man be fit to write ? 'tis manifest at least, that whatever he writes, deserves no Credit upon his asserting it.

It remains now to examine whether an entire Submission to the Decisions of the Catholick Church be the same as an implicit one. This Mr. *Trapp* appears to be cock-sure of ; though the Author has proved the contrary with the utmost Evidence, by shewing, that a Submission which is manifestly reasonable, the Result of a diligent Examination, and grounded upon the most solid Motives, is the very Reverse of what

we usually call an implicit one. Because to act implicitly is the same as to act blindly; and a Man cannot be said to act blindly, when he proceeds upon solid Motives, and follows the Dictates of his Reason. If therefore submitting entirely our private Judgments to the Decisions of the Catholick Church be manifestly a reasonable Act, that is, an Act, to which we are guided by our own Reason, the Consequence is undeniable, that in so doing we cannot be charged with acting implicitly or blindly.

But, to prevent Mr. *Trapp's* favourite Evasion, I must here desire the Reader to take Notice, that the Author speaks of the Catholick Church, that is, the Church Universal. That Church, I say, the Belief whereof we profess in the Creed, which was founded by Christ to be our Guide in Matters appertaining to Salvation, and will remain upon Earth as long as the Creed is true. In a Word, that Church (in whatever Body or Society of Christians it is to be found) which Christ has promised to secure against all 'the Powers of Darkness,' with which he has promised to remain 'to the End of the World,' and which therefore St. *Paul* calls 'the Pillar and Support of Truth.' Now if it be not reasonable to repose an entire Confidence in the Guide I have here described, and of which the Author

thor speaks throughout his whole Book, I confess I know not what it is to act reasonably: And if Mr. *Trapp* will needs call this an 'implicit or blind Submission, keeping
' the People in the Dark, and bidding
' them shut their Eyes against the Light of
' Reason,' I will not envy him the Credit of talking Nonsense as long as he pleases. But woe be to them, who abandon ' the Guide
' appointed by God himself,' to follow the Delusions of their own proud Imaginations. Their Sentence of Condemnation is already pronounced by Christ, saying, that ' he
' who will not hear the Church, shall be re-
' puted as a Heathen and a Publican.'

But since Mr. *Trapp* will not allow of an entire Submission to the Decisions of the Catholick Church, where then is it that our Submission is to stop? how must we know when we are bound to acquiesce to her Judgment, when not? neither Christ nor St. *Paul* have fixt the Boundaries, but speak without Restriction or Limitation. Let us then make the best Use we can of the Light which Mr. *Trapp* has given us in the third Distinction of his Clue, which was doubtless most charitably intended by him to direct us in so dark and perplex'd a Point. For he there warns his Reader to make a Difference ' between modestly and soberly in-
' terpreting a difficult Point, and arbitrari-
' ly and insolently interpreting a plain one
' contrary

‘ contrary to common Reason.’ Whence I conclude, that as long as the Catholick Church (for the whole Question is concerning her alone) as long, I say, as she keeps within the Bounds of Decency, and contents herself with ‘ modestly and soberly interpreting a difficult Point,’ we may safely submit to her Decisions. But when, like a meer Bedlamer, she presumes to ‘ interpret a plain one arbitrarily and insolently ‘ contrary to common Reason,’ then her Children are absolved by Mr. *Trapp* (and well they may) from all Obligation of submitting their private Judgment to her Decisions; for who can be obliged to follow a mad Guide? and therefore, to shew he is in earnest, he makes this formal Declaration, p. 8. in the Name of all his Protestant Brethren; ‘ Nor shall any Church upon ‘ Earth (says he) no not the Universal ‘ Church in all Ages, ever extort such a ‘ Submission from us.’

However this Distinction, which Mr. *Trapp* seems to regard as his strongest Bulwark against *Popery*, will, I believe, scarce pass without some Censure, even from his own Church. For since the principal End of it is to caution his Readers against an entire Submission (which he calls an implicit one) to the Decisions of ‘ any Church upon ‘ Earth, even the Universal Church of all ‘ Ages,’ (as he expresses himself in the Words

Words just now quoted from him) does not this in the first Place cast a very injurious Reflection upon, and give us the most contemptible Idea possible of the Catholick Church profess'd by Protestants as well as us in the Creed, in supposing her capable of ' interpreting the plain Word of God arbitrarily, insolently, and contrary to common Reason ?' is this a proper Idea of a Church purchased with the sacred Blood of Jesus Christ, and appointed by him to be our Guide to Heaven ? is this the Idea of a Church which St. *Paul* calls ' the Pillar and Support of Truth ?' but 2dly, does not Mr. *Trapp's* Distinction render over and above all Church Authority, and all Submission to it, entirely precarious ? 'tis plain it does ; because whenever any of her Children are but disposed to be so impertinent and audacious as to accuse her Decisions of being ' arbitrary, insolent, and contrary to common Reason' (as Hereticks in all Ages have done) then this noble Distinction will discharge them in a Trice from all Obligation of Obedience to her : Nay, if but properly applied, it will likewise fully justify, at least in ' the Court of Conscience,' the Rebellion of Subjects against their lawful Sovereigns ; because Conscience obliges us as much to obey our Ecclesiastical Governors as the civil Magistrate : And whoever withdraws his Obedience from

from the one upon precarious Pretences, will make no Scruple of resisting the other.

S E C T. V.

The same Subject continued.

L E T us now see, whether Mr. *Trapp's* Answers, page 9th and 10th, are any Thing better. The Author, in order to maintain the Reasonableness of an entire Submission, has the following Words, p. 7. ' We have the greatest Authority upon Earth to assure us, that God has revealed [such or such a Mystery] to wit, the Catholick or Universal Church, founded by Christ himself, and by him appointed to be our Guide in all spiritual Matters.' Which Proposition, I think, is undeniable; tho' Mr. *Trapp* is pleased to give no less than three Answers to it; as if he meant to out-face Truth with Numbers, and render Nonsense formidable by the Largeness of its Bulk.

' I answer first, says he, the Catholick or Universal Church is not the Church of *Rome*.' But with Mr. *Trapp's* good Leave, the Catholick or Universal Church is most certainly the Catholick or Universal Church, in whatever Body or Society of
D Christians

Christians it is allowed to be : And the Catholick or Universal Church is likewise most certainly the Church ' founded by Christ, ' and appointed by him to be our Guide in ' all spiritual Matters : ' Which is all the Author asserts : And by Consequence Mr. *Trapp's* first Answer is impertinent and frivolous.

' Secondly, says he, the Authority of ' the Catholick Church in this Case is no ' more than the Authority of a Witness in a ' Matter of Fact ; tho' these Words *to be our ' Guide in all spiritual Matters*, are plainly ' thrown in to confound these two distinct ' Ideas, Witness to a Fact, and Guide ' in all spiritual Matters.' Here Mr. *Trapp* pretends to teach the Catholick Church her Lesson, and let her know, that in declaring the Revelation of any Point of Christian Doctrine (for 'tis of that the Author speaks in the Passage quoted from him) she acts not as a Guide or Judge vested with Authority to pronounce upon the Point under Debate, but only as a Witness, that gives ' Testimony to a Matter of Fact.' Which is not only false, but contrary to the 20th Protestant Article of Religion, declaring ' that the Church has *Authority* in Controversies of Faith ; ' the chief Exercise whereof is in Deciding upon due Examination, that such or such a Point of Doctrine, as happens to be controverted, was revealed

ed to the Apostles, and by them transmitted down to their Successors : Which surely is not acting barely as a Witness to a Fact, but likewise as a Judge of the Christian Doctrine, and a Guide of the Faithful. But Mr. *Trapp* found it necessary to depreciate, as much as laid in his Power, the Authority of a Church which condemns him, and will be a Witness against him at the last Day.

However, let us now abstract from the Authority of the Catholick Church as Judge in Controversies of Faith, and consider her barely as a Witness ; for tho' considered in this View alone, we shall find the Weight of her Testimony to be such, that a Man must be void of Sense not to yield to it. For what is the Testimony of the Catholick Church ? 'tis the Testimony (as the Author has express'd himself, p. 62.) of a standing visible Body or Society of Men, whereof Christ himself is the 'supreme invisible Head,' and which he has, in its Pastors, entrusted with all the sacred Mysteries of saving Faith. 'Tis the Testimony of Millions in every Age since its Establishment : The Testimony, not of a Rabble only considerable for its Numbers, but of the greatest, the wisest, the most learned and best Men in all Ages, and Nations of the Universe. Finally, a Testimony confirmed by thousands of uncontestable

Miracles, and sealed with the Blood of many thousand illustrious Martyrs. This is that Testimony, of which Mr. *Trapp* is pleased to speak as slightly as if it were no more than the Affidavit of a single Person in some trivial Law-suit.

His third Answer has the same Tendency, and is still worse than the former. ' Thirdly, says he, even in witnessing to ' this Fact, that God has revealed, &c. ' *i. e.* that the Scriptures are the Word of God, ' the Church does not act in her spiritual Capacity ; or more plainly 'tis not ' the Church as the Church, but the Body ' of Christians, considered too not as Christians, but as rational honest Men ; and ' not Christians only, much less the Clergy ' only, which is what our Adversaries mean ' by the Church in this Controversy, but ' other Men, even Enemies to Christianity, as *Jews, Turks, or Pagans*, who are ' or have been Witnesses to the Genuineness ' of the Scriptures, or Receivers of them ' as genuine, or both.'

Before I take under Examination this Heap of profound Nonsense, I observe first, that the whole Question wherein the Author is here concerned, relates to the Catholick Church according to the usual Acceptation of those Words. If therefore Mr. *Trapp* will needs talk of the Catholick Church under an Abstraction in which the Catholick Church

Church is not the Catholick Church, and by which *Jews, Turks and Heathens* are put upon the Level with her, he may enjoy the Diversion of talking Nonsense by himself as long as he pleases.

I observe secondly, that the Author, in the Clause which Mr. *Trapp* here pretends to answer, speaks not of the Catholick Church precisely as a Witness, but as a Guide or Judge, by whose Direction and Decisions we are to be certify'd of the Truths which God has revealed. So that all the Clutter he makes here about Witnessing is entirely out of the Way, and dragged in by Head and Shoulders, only to let his Readers see, as I imagine, how learnedly he could hold forth upon so barren a Subject.

This is manifest from the Author's whole Drift and Context. For the Question being put, p. 7. 'how we are assured that 'God has revealed the Mystery of the 'Blessed Trinity' [which alone is mentioned expressly for Example Sake in the preceding Page] the Answer is, 'because we 'have the greatest Authority upon Earth to 'assure us of it, to wit, the Catholick or 'Universal Church, founded by Christ 'himself, and appointed by him to be our 'Guide in all spiritual Matters.' And immediately after the Author shews how great a Respect and Value St. *Augustin* had for

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the

the Authority and Decisions of that Church. Whence it is plain, that he speaks there of her as a Guide authorized by God to direct us, and not barely as a Witness, such as many thousands are amongst the Faithful, who are not appointed to be Guides, but, on the contrary, to be guided : But Mr. *Trapp* had an irresistable Itching to write the fine Things I have transcribed from him ; and they would have been utterly lost, unless his Adversary was supposed to speak there of the Church as a Witness : Neither could his *Jews*, *Turks* and *Pagans* have been decently brought into Play, unless he had first shifted the Question, and instead of the great Christian Mystery of the Blessed Trinity (in which the Author has exemplified) substituted in its Place the ‘ Genuineness of Scriptures,’ or as he expresses it a little before, that ‘ Scriptures are the Word of God :’ Upon which our Oracle pronounces, that ‘ in Witnessing this Fact the Church does not act in her spiritual Capacity, or as the Church, or even as the Body of Christians considered as Christians, but barely as honest rational Men, such as many *Jews*, *Turks*, and *Pagans* have been.’

But where is it, that Mr. *Trapp* has picked up this out-of-the-Way-Notion ? for methinks some Proofs would not have been altogether unseasonable ; because the Matter is
not

not so clear, but that it appears liable to some Objections. For first, it renders *Jews*, *Turks* and *Pagans* as competent and creditable *Witnesses* to a very important Article of Christian Religion, as the Bishops and Pastors themselves of the Catholick Church; because they may lay claim to as great a Share of natural Reason and moral Honesty, as many Persons constituted in Ecclesiastical Dignities.

2dly, I have not yet read any where that *Jews*, *Turks* and *Pagans*, have ever witnessed, that the ' *New Testament* is the Word of God.' And if they have not, Mr. *Trapp* had as good dismiss them as keep them any longer to trouble his Readers with; since they can be of no use to him in regard to that Part of 'the Word of God,' which is the strongest Bulwark of Christianity.

3dly, I hope the Apostles acted in their Apostolical Capacity, when they delivered to the Bishops their Successors the Books of the Old and New Testament, as containing 'the pure Word of God.' And why then did not the Bishops their Successors act likewise in their Episcopal Capacity, when they handed them down as such to their Successors, and so forth? or were they not then Witnesses of their containing 'the Word of God?'

4thly, and lastly, when Bishops are assembled in a General Council to determine any controverted dogmatical Point, in this Case surely, if ever, the Church, whose Representatives they are, acts in her spiritual Capacity. But are they not here Witnesses as well as Judges of the Faith? or do they lay aside their Episcopal and even Christian Capacities to be duly qualified as Witnesses?

These are some Objections out of many, that may be made against Mr. *Trapp's* ingenious abstracted Notion of the Church considered as no Church, of Bishops considered as no Bishops, and Christians considered as no Christians. Fine Stuff to be brought to Court, and presented to his Majesty!

S E C T. VI.

Of EXAMINATION.

PAGE II. Mr. *Trapp*, to excite the Reader's Attention, tells him, that 'he must by no means pass over a Piece as it stands in the Author's next Page' [*i. e.* page 8.] There it stands, indeed, and will stand its Ground in spite of what Mr. *Trapp* either has said, or can say against it. But instead of parcelling it out into several
Scraps,

Scraps, as he has done, the Reader shall have it all at once, as it stands in the Author's Book.

“ We do not pretend (says the Author)
 “ to search into the Nature of the Mysteries
 “ themselves ; because they are infinitely
 “ above the Reach of our Understanding,
 “ and no natural Principles can lead us to
 “ any Idea of them. Nor do we examine
 “ whether a revealed Mystery *be true or*
 “ *false* ; for if it be revealed, it is impiety
 “ to question the Truth of it ; because
 “ God's infinite Veracity is as essential to
 “ him as his very Being. But the proper
 “ Subject of our Examination is, whether
 “ we have sufficient Motives to believe that
 “ such or such a Point of Doctrine has
 “ been effectually *revealed by God* : That
 “ is to say, whether the Proofs or Induce-
 “ ments (commonly called the *Motives of*
 “ *Credibility*) are of sufficient Weight to
 “ convince a Man that the Church's Au-
 “ thority declaring the Revelation of that
 “ Doctrine, may be securely depended up-
 “ on in the important Concern of his Soul's
 “ Salvation : For without this, our Belief
 “ that such or such a Point of Doctrine is
 “ revealed by God, would not be a reason-
 “ able Act, but rash and inconsiderate :
 “ As it is inconsiderate in any Man to be-
 “ lieve a thing without sufficient rational
 “ Motives to induce him to it. And will

“ any one after this have the Confidence to
 “ reproach us, that we oblige our People
 “ to proceed blindly, and forbid them to
 “ examine the Grounds of their Faith ? no-
 “ thing, surely, but a prejudiced Heart
 “ can prompt them to imagine any such
 “ Thing.”

This is the Piece, wherewith the Author
 ends his first Section ; and I think it is per-
 fectly orthodox and rational. Yet Mr
Trapp, who seems to have declared War
 against Truth and common Sense, has a
 World of Cavils about it. I grant, says
 he, ‘ that this is one Subject of our Exa-
 ‘ mination, and a very great one’ [to wit,
 whether we have sufficient Motives to be-
 lieve that such or such a Point of Doctrine
 has been effectually ‘ revealed by God] but
 ‘ it is not the only one.’ Under Mr. *Trapp*’s
 Favour, ’tis the only one previously necessa-
 ry for our Belief of it. For who but an
 Atheist or Madman will hesitate to believe
 any Point of Doctrine, after he is convin-
 ced that ‘ God has effectually revealed it ?’
 For Example, let us suppose a Person fully
 convinced of the Divine Revelation of the
 two great Mysteries of the Trinity and In-
 carnation, can he doubt of the Truth of
 them, even tho’ he has not yet had the Op-
 portunity of examining the full Extent of
 the ‘ true Sense and Meaning of them ?’ I
 think not.

Mr.

Mr. *Trapp* himself supposes this Examination may be made after a Person is convinced of the Revelation of such or such a Mystery. For his Words immediately after those just now quoted from him are these : Another [Subject of Examination] ‘ is what is the true Sense and Meaning of ‘ such or such a Thing, *after we are satisfied that it is revealed by God.*’ Very right. But, says he, ‘ I know our Popish Adversaries will deny this.’ How does he know this ? whence has he his Intelligence ? I presume from ‘ the World in the Moon :’ For I have not yet heard of any ‘ Sublunary Popish Divine,’ that ever deny’d it. As to the Author, he has only excepted against two Things in the Paragraph quoted ; to wit, 1st. against the dangerous Curiosity (forbid by the Word of God itself) of searching or diving into the Nature of a Mystery which is above our Understanding ; that is, endeavouring to comprehend that which is incomprehensible : And 2dly, against examining whether a revealed Mystery be ‘ true or false,’ after we are convinced that it is ‘ revealed by God.’

- These are the Author’s two Exceptions relating to the Subject of Examination : So that Mr. *Trapp* could not learn of him, that the other he has mentioned ‘ is denied by ‘ his Popish Adversaries :’ But over and above the contrary is manifest from their universal

universal Practice. For is it not the principal Business of all *Popish* Pastors to explain to their Flocks ' the true Sense and Meaning of the ' Creed,' and other Branches of the Christian Doctrine? nay, for what End are Catechisms printed, and put into the Hands of the People, if it be not that they may, by the reading of them, study their Religion, and examine what is ' the true Sense and ' Meaning' of the Mysteries proposed to them as the ' revealed Word of God ;' just in the same Manner as Persons read the Scriptures, to study and examine what they are to believe and practise.

Again, for what other End have *Popish* Authors, both before and since the pretended Reformation, writ so many learned Comments upon the Old and New Testament, but that the Readers may, by those Lights, examine ' the true Sense and Meaning' of the Truths revealed in those sacred Writings? Mr. *Trapp* is therefore guilty of a notorious Falshood in asserting that his *Popish* Advertaries disallow of an Examination, which they manifestly encourage by all Means possible. And so 'tis plain the Author had great Reason to conclude with this vehement Interrogation, ' And will any one after this have the Confidence to reproach us, that we oblige our ' People to proceed blindly, and forbid ' them

‘ them to examine the Grounds of their Faith ?’

However, Mr. *Trapp* is pleased to put this off with a Banter, and has cook’d up this fine Speech for us : But oh we are ‘ permitted to examine, whether the Church ought to be implicitly submitted to or no ; and thus Examination and Submission are ‘ reconciled.’ No, Sir, we are permitted to examine the Motives, which render our Submission to the Catholick Church a rational Act ; and it is rank Nonsense to say, that a rational Submission grounded upon solid and weighty Motives is the same as submitting implicitly or blindly.

I shall propose an Example, which will set the whole Matter in the clearest Light. Let us suppose a Person is to travel on a Road hard to be found, full of Dangers, and which he knows nothing of. In this Case, if he will travel with safety, he must take a Guide ; and to act rationally, such a Guide as he can entirely depend upon ; that is to say, a Person whose Probity and Skill, after a diligent Enquiry, he is morally assured of. Now I ask, whether such a Traveller would act blindly or implicitly in reposing an entire Confidence in his Guide, and giving himself up entirely to his Conduct ? a Man must be void of common Sense to say that this is acting blindly : And the Application of it (which is obvious in
itself)

itself) to those, who pay an entire Submission to the Decisions of the Catholick Church, will shew their Case to be exactly parallel : Only with this great Advantage on their Side, that the Catholick Church is appointed by God himself to be our Guide in our Way to Eternity, and his own sacred Word is our Security, that we shall not be misled by her.

This exposes in the clearest Manner Mr. *Trapp's* Way of Reasoning upon this Head. ' I ask (says he) p. 13. will the *Papist* after all, suffer People to examine the Decisions of their Church, and contradict and reject any one of them, if they do not like it ? ' Transubstantiation for Instance ? if they will not (as in Truth they will not) what do they less than require a blind Submission ? ' I answer first, that they require nothing ' but a reasonable Submission ; ' which being grounded upon solid Motives, cannot be called a blind one, as is obvious to common Sense. I answer 2dly that *Papists* require no other Submission to the Decisions of the Catholick Church, than the Church of *England* requires of the whole Body of her Clergy to the Thirty Nine Articles of Religion.

B. *Burnet* shall be my Voucher, who in his Exposition of those Articles (which he calls the Church of *England's* Profession of Faith) speaking of the Subscriptions the
English

English Clergy is bound to, in Reference to the said Articles, writes thus,

“ If we in the next place consider the
 “ Declaration, that the Church has made
 “ in the Canons, we shall find, that tho’
 “ the fifth Canon, which relates to the
 “ whole Body of the People, such are only
 “ declared excommunicated *ipso facto*,
 “ who shall affirm any of the Articles to be
 “ erroneous, or such as he may not with
 “ a good Conscience subscribe to, yet the
 “ 36th Canon is exprefs for the Clergy, re-
 “ quiring them to subscribe *willingly and*
 “ *from their Hearts, and acknowledge all*
 “ *and every Article to be agreeable to the*
 “ *Word of God.* Upon which Canon it
 “ is, that the Form of Subscriptions runs
 “ in these Words, which seem exprefly
 “ to declare a Man’s own Opinion, and
 “ not a *bare Consent to an Article of*
 “ *Peace, or an Engagement to Silence and*
 “ *Submission.* The Statute of the 13th
 “ of *Queen Elizabeth*, C. 12. which gives a
 “ legal Authority to our Submission in order
 “ to a Man’s being capable of a Benefice,
 “ requires that every Clergyman shall read
 “ the Articles in the Church, with a Decla-
 “ ration of his *unfeigned Assent to them.*
 “ These Things make it appear plain, that
 “ the Subscriptions of the Clergy must be
 “ considered as a *Declaration of their*
 own

“ *own Opinion*, and not as a *bare Obligation*
 “ *to Silence*. Page 7, 8.”

Thus B. *Burnet* ; who has not here barely asserted as his own private Opinion, but proved unanswerably from the Canons of the Church of *England*, first, that even a Layman, who shall affirm, that any of the Articles contained in her ‘ Profession of Faith are erroneous, or cannot be subscribed to with a good Conscience, that such a one, I say, is excommunicated ‘ *ipso facto*.’ And 2dly, that as to the Body of the Clergy, not only an outward Acquiescence, Silence, and Submission is required of them, but over and above ‘ an inward unfeigned Assent to all and every Article, as being agreeable to the Word of God.’

Now this, I think, is what may properly be called an entire Submission to the Decisions of the Church of *England*. But will Mr. *Trapp* call this an implicit or blind Submission? if he does, he must take care that his own Bishops do not fall foul upon him for saying, that their Church obliges the Clergy to submit blindly or implicitly : Besides that he himself has then submitted blindly as often as he hath subscribed the Thirty Nine Articles. But if he says not, he must shew a plain Difference between the entire Submission of a *Papist*, and that of a Protestant : He must shew, that the Pro-

Protestant Clergy may be obliged to submit entirely to the Decisions of the Church of *England*, without acting blindly or implicitly : But that *Papists* act blindly and implicitly in paying an entire Submission to the Decisions of the Catholick Church.

Thirdly, therefore I answer directly to Mr. *Trapp*'s abovesaid Question, which contains the whole Strength of his Argument, *viz.* that *Papists* will ' suffer the ' People to examine the Decisions of their ' Church,' in the same manner as Protestants suffer the People to examine the Thirty nine Articles, ' not to contradict or reject any of them, but to understand their ' true Sense and Meaning,' and with the same Christian Disposition that Persons ought to read and examine the Scriptures. If Mr. *Trapp* will allow either the *English* People or Clergy to contradict or reject any of the Thirty Nine Articles, let him look to himself : If not, all he has said upon this Head is but Babble and Blunder : As is his saying, p. 12. ' that to examine whether the ' Church's Authority may be securely depended upon is the same as to examine ' whether we are obliged to submit implicitly to it.' For (besides a plain Innuendo, which perhaps he will not be thanked for, that the Church of *England*'s Authority cannot be securely depended upon) it is a flat Contradiction in itself, and the same as saying,

saying, that it is examining, whether the Church is to be submitted to without Examination ; because submitting blindly or implicitly is in Effect the same as submitting without Examination. But, as all Christians, who submit to the Decisions of others, have a Right to judge of the Reasonableness of their own Submission, and this Judgment cannot be formed, but by a diligent Examination of the Motives, upon which their Submission is grounded, to say that after such an Examination their Submission is blind or implicit, is the same Nonsense as to say, that a Traveller acts blindly or implicitly in submitting to his Guide, after he has thoroughly examined into the Character of the Man, and is fully convinced of his Fidelity and Skill.

S E C T. VII.

The same Subject continued.

MR. *Trapp* having made himself a little merry with the Author's Way of reconciling Examination and Submission, which (tho' he will not allow a *Papist* capable of writing common Sense) will I hope by this Time begin to appear somewhat more rational, than his pretended Confutation of it ; he goes on thus : ' I answer
' first,

‘ first, This is an After-thought, and the
 ‘ Reformation may be thanked for it, as it
 ‘ may for many other Concessions from the
 ‘ Church of *Rome*, and in some measure for
 ‘ the Reformation of the Church of *Rome*
 ‘ itself, p. 13.’ What does the poor Man
 mean by this After-thought? was nothing
 ever writ concerning the ‘ Motives of Cre-
 ‘ dibility before the Reformation?’ or did
 not *Papists* then know, that their being
 convinced by Examination of the Solidity
 of those Motives rendered their Submission
 to the Decisions of the Catholick Church
 perfectly reasonable? but the Conceit of
 the Church of *Rome*’s being ‘ reformed by
 ‘ the Reformation’ (which with his other
 common Places against *Popery* he has stolen
 from Mr. *Lesly*’s Case stated) tickled his
 Fancy so powerfully, that he could not for-
 bear dragging it in, though never so far
 out of the Way, and wide from the Pur-
 pose.

He goes on again in the following man-
 ner: ‘ Even now it is well known, that in
 ‘ *Popish* Countries the People are told they
 ‘ must *implicitly* submit to the Church’s Au-
 ‘ thority, and this Point is no more suffer-
 ‘ ed to be canvass’d than any other; ’tis He-
 ‘ resy to deny it, or even question it.’ I
 have heard some say, that Mr. *Trapp* is a
 pretty Poet, and I am apt enough to be-
 lieve it, because I find him very good at Fic-
 tion;

tion ; which tho' it be the peculiar Privilege of Poets, is a very bad Quality in a Divine or Controvertist. I presume then it is from Mount *Parnassus* he has received his Intelligence, ' that in *Popish* Countries the People are bound to submit to the Church *implicitly*, that is to say, blindly, and that it is Heresy to do otherwise.' But I think I have better Intelligence from other Parts, that the People in *Popish* Countries have the very same Liberty of examining as either the *English* Laity or Clergy have allow'd them by the Canons of their Church.

He comes now to his Home-push. But through an Over-eagerness to pursue his Popish Enemies, he has left himself unguarded against a far more numerous Host, I mean the whole Body of Dissenters in *Great-Britain*, as will appear immediately. ' Secondly, says he, this their account of the Matter excludes the most material Part of Examination, *viz. whether the Church be right in her deciding and explaining each Particular Article of Faith.* It would surely be blind Obedience to a King, were we permitted only to enquire whether he had a Right in general to be absolutely obeyed, but not to enquire whether his Commands were in themselves just and lawful.'

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I answer, that when the whole Body of the Catholick Church, whether collective or diffusive, as after mature Deliberation pronounced canonically upon any Article of Faith, it is both highly impertinent and presumptuous in any particular person to question her Decisions: Nor was this ever allowed of by her, as will appear manifestly from the following Instances.

When the Catholick Church had solemnly decided the Consubstantiality of the Son against *Arius*, the Divinity of the Holy Ghost against *Macedonius*, the increated Personality of Jesus Christ against *Nestorius*, and the Distinction of two Natures in Christ against *Eutyches*, were those four Hereticks after that permitted to question her Decisions, 'or examine whether the Church 'had done right' in deciding those Articles against them? on the contrary they were commanded under pain of Excommunication to submit, and subscribe with an unfeigned Assent to all her Decrees; just as the *English* Clergy is obliged by the Canons of the Church of *England* to subscribe with the same unfeigned Assent to her Profession of Faith contained in the Thirty Nine Articles.

'Tis true, *Arius*, *Macedonius*, *Nestorius* and *Eutyches*, were all four of Mr. *Trapp's* Mind. And has he not great Reason to be proud of such good Company! they had the

the Presumption to think themselves wiser than the Catholick Church, and therefore claimed a Right to question her Decisions, and examine by ' the Word of God (but ' interpreted by themselves,' as all Hereticks do) whether the Decrees against them were just and right; and judging that they were all wrong, ' and contrary to the Word ' of God,' they refused to submit. But what has been the Fruit of their Presumption? their Heresies subsist to this Day, and may, for ought we know, last to the End of the World. Yet this is the Presumption, which Mr. *Trapp* preaches up in asserting, ' that the most material ' Part of Examination is, whether the ' Church be right in her deciding and explaining each particular Article of Faith.'

Let us consider the Consequences of this Doctrine in a Case nearer home. The baptizing of Infants is established by the Doctrine and Practice of the Universal Church, and by the 27th Article of the Church of *England's* Profession of Faith in these Terms: ' The Baptism of young Children ' is in any wise to be retained in the Church, ' as most agreeable with the Institution of ' Christ.' Now suppose an Anabaptist should come to Mr. *Trapp* and tell him, that upon a diligent and impartial Examination of this Article it appeared manifest to him, that the Church of *England* has made a
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very wrong Decision, and fallen into a *Po-pish* Error in declaring, that the ' Baptism of ' Children' ought by all means ' to be re-tain'd in the Church.' For whatever Judgment the Church may be of, it is plain to him that this Practice is contrary to Scripture; because in the Commission given by Christ to his Apostles, Instruction (whereof Infants are wholly incapable) is join'd with Baptism; besides that there is not a single Instance in the whole New Testament of an Infant being baptized by any of the Apostles or Disciples. That therefore he cannot in Conscience submit to the Decision of the Church.

I should be glad to know what answer Mr. *Trapp* would give to this Anabaptist. For he could not possibly confute him by Scripture; because there is no scriptural Text so plain for Infant Baptism, as the Text quoted by Anabaptists is seemingly against it. Neither could he have the Face to tell him, that the Catholick Church is wiser, and understands Scripture better than he; and that therefore he ought to submit his private Judgment to her Decision: For tho' this be in itself a rational and solid Answer, as is manifest to common Sense, it would be absurd and ridiculous in Mr. *Trapp's* Mouth, who has made it his Business to run down this Submission as a blind and implicit Act, and the Reason he has
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given us, why it ought to be regarded as such is, because ' it excludes,' as he tells us, ' the most material Part of Examination, viz. whether the Church be ' *Right* in her deciding and explaining each ' particular Article of Faith.'

Since then according to the Doctrine and Principles of this worthy Gentleman, every particular Person has an undeniable Right to examine, ' whether the Decisions of the ' Church be right or not,' let us consider the Consequences of it. For it follows first, that if the Examiner judges the Church's Decision not to be right, he has full Liberty to reject it : For otherwise his Liberty to examine would be a meer empty Word, and to no manner of purpose. It follows 2dly, that the fifth Canon which declares those of the Laity excommunicated *ipso facto*, who shall affirm any of the Articles to be erroneous, is most highly unjust ; because nothing can be more unjust, than to excommunicate a Person for rejecting as erroneous a Decision, which he has a Right to examine, whether it be Orthodox or not, and by Consequence to reject, if he judges it to be unorthodox. 3dly, Mr. *Trapp's* Principle is a full Vindication of all the Dissenters in *Great-Britain* ; because it is upon that very Principle of their having an undeniable Right to examine and judge for themselves, that they have separated themselves from the

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the Church of *England*, and go to private Conventicles of their own : So that in the Heat of his fiery zeal against *Popery*, he has here furnished the mortal Enemies of his own Church, with Arms to fight against her. 4thly, and lastly, this Principle has a barefaced Tendency not only to the perpetuating of Schisms already made, but to the multiplying of them without End. 'Tis Mr. *Trapp's* Business to consider how [he will answer this heavy Charge, if he should happen to be called to an Account by his Betters.

As to what he adds concerning a King, I answer directly, that if he can shew me a King, whom Christ has promised to remain with during the whole Course of his Reign, and whom the Holy Ghost by the Pen of any Apostle has stiled 'the Pillar and Support' of Truth and Justice in his Kingdom : In a Word, if he can shew me a King, of whom I have the same solid Motives to believe he will never abuse his Authority, as I have to believe the Church of Christ will never abuse hers, I shall then make no Difficulty of paying an entire Obedience to his Commands 'without enquiring whether they are just and lawful.' And in this Supposition, without which the two Cases are not parallel, my entire Obedience to a King could not be called a blind Obedience, but would be as perfectly rational

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onal as my entire Submission to the Decisions of the Catholick Church now is, tho' I do not presume to take upon me to call her Decisions before the Tribunal of my own private Judgment. If Mr. *Trapp* has a meaner Opinion of his Church than I have of the Church Universal, so much the worse for him ; let him look to it, and consider, whether Salvation be not worth following the 'safest Guide.'

He goes on thus : ' Thirdly (says he, p. 14.) if that Church requires such an absolute Submission, as all the World grants she does, and yet it is not due, and if the Arguments to prove it due are to the last Degree trifling and absurd, as I have partly shew'd already, and partly shall shew hereafter, then notwithstanding this pretended Liberty of Examination, she still groundlessly and unreasonably obliges People to proceed blindly,' To return Mr. *Trapp* the same Number of *Is* as he has brought, I answer, that 'if that Church requires nothing but a reasonable Submission, as I have proved demonstratively, and as all Men of Sense must grant she does ; and if Mr. *Trapp* has hitherto produced nothing but the rankest Nonsense to disprove it, as I have fully shew'd he has, then it is plain, that the Submission she requires cannot be called *Blind* and *Implicit*. Here is *If* for *If* ; and I dare venture mine
against

against his, in spite of the Airs he gives himself.

S E C T. VIII.

Mr. *Trapp's* Blunder. His unparalell'd
Presumption.

TH E Piece I am going to animadvert upon is as follows. 'Should I find, ' says he, in the Bible such a Proposition as ' this, *A Piece of Bread is really and truly a human Body, or, the same Body can be in ten thousand Places at once*, I could ' not believe it. Would I then deny what ' God affirms? no. But I should be sure ' that God did not affirm this. The Text ' would not be genuine, because God can- ' not assert a Contradiction. Nay, should ' I see a Man raise the Dead, and declare ' the Propositions aforesaid to be true, I ' could not believe him, because I know ' the Things to be impossible in Reason and ' Nature, p. 14, 15.' 'Tis manifest that Mr. *Trapp's* Disbelief regards equally the two Propositions mentioned by him: And as it is his whole Business to write against *Popery*, whoever reads this Piece, and judges that he was in his Senses when he wrote it, will most certainly conclude, that it is an Article of our Faith, ' that a Piece

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‘ of Bread is really and truly a human Body.’ But does Mr. *Trapp* himself believe this to be our Doctrine or not ? if he does, he ought to return back to School, and learn his Lesson better, before he takes upon him to write Controversy against the Church of *Rome*. If not, what can be viler than to charge us with it, and make a Boast of his manly Resolution never to believe it, ‘ tho’ he should find it in the Bible ;’ nay, tho’ the Person affirming it ‘ should raise the Dead to Life ?’ to what End is all this Noise and Bustle, but to seduce the People into a Persuasion, that *Papists* are such monstrous Blockheads, as to believe, ‘ that a Piece of Bread is really and truly a human Body, that is, the Body of Christ.’

But has not Mr. *Trapp* told us, p. 13. that *Papists* dare not contradict any of their Church’s Decisions, ‘ Transubstantiation for Instance ? and pray what else is Transubstantiation, but the Change of the Bread and Wine into the Body and Blood of Christ ?’ I must needs say, *Papists* are a strange Sort of Animals, who in Mr. *Trapp*’s 13th Page believe that the Bread is changed into the Body of Christ, and in the very next Page believe it to be ‘ the very Body of Christ.’ What ! do they believe that it both Is and Is not changed ! that it is made the ‘ Body of Christ,’

‘ Christ,’ and yet continues to be Bread ; I rather think, that Mr. *Trapp* will by all Men of common Sense be judg’d guilty of a gross Contradiction and Blunder.

This suffices to make good the first Part of the Title, which regards only his first Proposition. As to the second, ‘ viz. that ‘ the same Body’ [meaning the Body of Christ in the Eucharist] ‘ can be in ten ‘ thousand Places at once,’ tho’ Mr. *Trapp* has been pleased to associate it with very bad Company, to make it appear equally ridiculous with the other, I am very far from disowning it, let Mr. *Trapp* be as incredulous as he thinks fitting, or proclaim with Sound of Trumpet to the World his Resolution not to believe it, ‘ tho’ he should ‘ find it in the Bible, or see a Miracle ‘ wrought in Proof of it :’ As in Reality numberless have been in testimony of the ‘ real Presence of Christ’s sacred Body and ‘ Blood in the holy Eucharist ;’ which comes fully up to the Point ; unless the best attested Facts in Ecclesiastical History are to be call’d in Question, and thrown into the Catalogue of Fables or Romances.

As to Scripture, tho’ the aforesaid Proposition is not to be found there in express Terms, there is a Text very favourable to it in St. *Paul*’s first Epistle to the *Corinthians*, C. 15. v. 7, 8. where he writes thus :
After that he [Christ] was seen by James,

then by all the Apostles ; and last of all he was seen by me also, as by one born out of due Time. Well, here *St. Paul* speaks of Christ's appearing to him after his Ascension, in the same Manner as he had appeared to his Apostles before it, *St. Paul* therefore saw the real Body of Christ upon Earth, as the other Apostles had done. But was not his Body at the same Time in Heaven also? *Cornelius a Lapide*, a learned Commentator upon *St. Paul*, is positive that it was ; and proves it from the *Acts*, C. 3. v. 21. But since *Mr. Trapp* will perhaps have more Regard for his own Church, than a *Popish* Commentator, I prove the same from the fourth Article of Religion, where I find the following Words: *He ascended into Heaven, where he sitteth until he return to judge all Men at the last Day.* Which Article is in all Likelihood grounded upon the very Text quoted by *Cornelius a Lapide*.

Whence I argue thus, 'tis manifest on the one Hand from *St. Paul*, that Christ appeared to him after his Ascension into Heaven in the same Manner as he had appeared to his Apostles before it : And it is granted on the other by the fourth Article of Religion, that he will not depart from the Place to which he ascended *until he return to judge Men at the last Day* ; it follows therefore that his sacred Body was in 'two Places at once,' when he appeared to *St. Paul* :

Paul : And there is no greater Repugnance for the same Body to be in ‘inten thousand’ than in two Places at once, as is self-evident. Mr. *Trapp* has therefore shew’d more youthly Heat and Pertness than solid Judgment in saying, that ‘If he should find this Proposition in the Bible, viz. that the same Body can be in ten thousand Places at once, nay, tho’ he should see a Man raise the Dead, and affirm it, he could not believe it.’

But what Reason has Mr. *Trapp* for this his Incredulity? for surely after such a Positiveness as is without Example, nothing less can be expected from him, than incontestable Evidence and Demonstration. But alas! we must be content with what he can afford. His whole Proof is this, ‘because, says he, *I know* the Thing to be impossible in Reason and Nature.’ Is not this a most profound Reason, and becoming a learned Divine! Mr. *Trapp* forlooth ‘*knows* the Thing to be impossible in Reason and Nature.’ But there are Thousands, nay Millions, I mean the whole *Latin* and *Greek Church*, who as they believe both the ‘real Presence and Transubstantiation,’ not only ‘know the Thing possible,’ but actually true; and know it with the same ‘infallible Certainty,’ as they know and profess all other Articles of Faith, to

wit, because God has revealed it ; and they know that God has revealed it, because the Catholick Church, with which all Truths ‘ once delivered to the Saints,’ are deposited, has declared the Revelation of it. And is it not then an unparalell’d Presumption in Mr. *Trapp* to oppose his ridiculous ‘ *I know the Thing to be impossible* ’ against the Testimony and Authority of Millions, not only in the present Age, but all Ages of Christianity both since and before the Reformation ! nay and to declare, upon this his conceited Knowledge, ‘ that he ‘ would not believe it, tho’ he should find ‘ it in the Bible !’

However, not to draw upon himself the Reproach of rejecting in the Case supposed the ‘ plain Word of God,’ he puts this Question to himself, ‘ Would I then deny ‘ what God affirms ;’ no, says he, ‘ but I ‘ should be sure that God did not affirm ‘ this. The Text could not be genuine, ‘ because God cannot assert a Contradiction.’ The plain *English* whereof is, that whenever Mr. *Trapp*, upon consulting his own weak Reason and narrow Capacity (as all human Understanding is) judges a Thing to be ‘ impossible in Reason and Nature,’ then tho’ he should find a plain Text in the Bible for it, ‘ he would not believe it ;’ but instead of owning himself to be

be in an Error, would conclude peremptorily, that the Text is not genuine ; and so reform the Bible by his own weak Reason, instead of correcting the Error of his Reason by the Bible.

Whither will not Pride and Self-conceit carry a Man that gives himself up to it ! and into what a bottomless Gulf of Extravagances has Mr. *Trapp* here plunged himself, if he will pretend to argue consequently ! for my Part, I cannot see how numberless Scripture Miracles will stand their Ground against the terrible Force of Mr. *Trapp's* ‘ *I know the Thing to be impossible in Reason and Nature.*’ Nay, the Creation itself will scarce escape being thrown out by him into the Number of *Apocryphals* ; because according to natural Reason and Philosophy, *ex nihilo nihil fit* ; ‘ Nothing is made out of nothing.’ But St. *Ambrose L. de Initiatis* has drawn an Argument from the Creation to prove the Doctrine of Transubstantiation, and by Consequence more than the bare Possibility, that ‘ a human Body can be in ten thousand Places at once.’ Let us hear this great Doctor speak, ‘ We read, says he, of all Creatures in the World, *he said and they were made, he commanded, and they were created.* Is not then the Word of Christ, which could give a Being to that which had none, able to change those Things
E 5 ‘ which

‘ which are, into what they were not before? for it is not less to give new Natures to Things than to change their Natures.’

He argues in the same manner, L. 4. C. 4. *de Sacramentis*, where he writes thus. ‘ If therefore there be such an Efficacy in the Words of Christ, that they gave a Being to Things that were not; how much more powerful are they to make a Change in Things that are? the Heavens were not, the Sea was not, the Earth was not. But hear his Words. *He said and they were made, he commanded, and they were created.* Wherefore, to answer thee, the Body of Christ was not before the Consecration, but I tell thee, *that after the Consecration, there is now the Body of Christ.*’ I hope St *Ambrose* had at least as much Reason and good Sense as Mr. *Trapp*; and yet we find here the Doctrine of Transubstantiation, and by Consequence all that follows from it professedly taught by this great Man. For which Reason the four *German Protestant Centurists* judg’d it necessary to give him a Reprimand for it, saying, ‘ *Ambrose* did not write well of Transubstantiation, Cent. 4. C. 4.’ which is fairly owning the Thing, and fully answers my Purpose.

But

But leaving the Creation to shift for itself, as being otherwise pretty well fortify'd against Mr. *Trapp's* 'Impossibility in Reason and Nature,' I am still in some Pain for St. *John's* first Epist. C. 5. v. 7. where I find these Words: *There are three that give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* What! can Three be One! is that possible in Reason and Nature! can such a Text be genuine! most certainly it cannot, according to Mr. *Trapp's* Way of arguing, to wit, 'because God cannot assert a Contradiction.' However, my Comfort is, that God can assert a divine, eternal, and infallible Truth, which Mr. *Trapp's* shallow Capacity may misapprehend to be, and his Presumption call a Contradiction. And therefore, tho' the short Line of human Reason cannot fathom the Depth of the abovesaid Mystery, St *John's* Text not only may be, but is most certainly genuine; and Mr. *Trapp's* Declaration, that 'if he should find this Proposition in the Bible, to wit, that the same Body can be in ten thousand Places at once, he would not believe it,' but would judge the Text not to be genuine, is rash and presumptuous in the highest Degree.

I shall add some Scriptural Facts, two out of the Old and as many out of the New Testament, to give still more Light to the
Matter

Matter before us. The first is thus related in *Exodus*, C. 14. v. 29. *And the Children of Israel walked upon dry Land in the midst of the Sea : And the Waters were a Wall unto them on the Right Hand and on the Left.* The Second is the Miracle wrought by *Elisba* in making an Ax-Head, which fell by chance into the River *Jordan*, swim upon the Water, 2 *Kings* C. 6. v. 5, 6, 7. Both which miraculous Events, besides several others are insisted upon by *St. Ambrose* as Proofs, that the Change of the Bread and Wine into the Body and Blood of Christ is no more out of the Reach of God's infinite Power, than it was to make Water, contrary to its fluid Nature, stand up like a Stone Wall, and Iron likewise, contrary to its Nature, swim upon the Water like a Piece of **Cork**. The third and fourth, which have a greater Affinity to the Matter under Debate, are our Saviour's sacred Body rising out of the Sepulchre covered with a heavy Stone, *Mark* 15. v. 46. and his entering to his Disciples *the Doors being shut*, *John* 20. v. 19.

Now these two last Scriptural Facts are a full Proof, that a glorify'd or spiritualized Body is not confined to the Laws of a Body in its mortal or corruptible State ; since we find here Christ's sacred Body (tho' made of real Flesh and Bones, as he told his Apostles in the very Evening after his Resurrec-

Resurrection, *Luke 24. v. 39.*) we find it, I say, 'penetrating the Grave Stone, and 'the Doors that were shut.' Which is a Thing as inconceivable to human Reason, as its being 'in many Places at once.' Nor have I yet heard any one say, much less prove, that the one is less 'possible in Reason and Nature' than the other: And if it be not, Mr. *Trapp* must either drop his pretended Impossibility of Christ's Body being in 'ten thousand Places at once,' together with his presumptuous Declaration, that 'he would not believe it tho' he should 'find it in the Bible, or he must reform the 'four Gospels,' and declare the two Facts I have mentioned to be Apocryphal.

But what was it that induced Mr. *Trapp* to make this extravagant Declaration? it was his Over-eagerness to run down his Adversary's Doctrine of Submission to the Decisions of the Catholick Church, for he thought he could not do it more effectually than by declaring that though her Decisions were warranted by a plain Text of Scripture, he 'could not believe it,' because he knew forsooth, that is, he had the Vanity and Presumption to think, that he knew the Thing to be 'impossible in Reason and 'Nature.' And thus instead of resolving divine Faith into the 'Revelation of God' conveyed to us by the Testimony and Authority of the Catholick Church, Mr. *Trapp* has

has found out a much surer Way of resolving it into every Man's private Judgment of the Truth or Falshood of any Doctrine proposed ; tho' the Judgment of the Universal Church, and the Bible itself be against him. Is this Man fit to be the Guide of a numerous Flock ! what follows is still worse.

S E C T. IX.

A Digression concerning TRANSUBSTANTIATION, and the Testimony of our SENSES.

MR. *Trapp* having made the abovesaid Declaration, that he would not believe such a Proposition as this, *viz.* that ' the same Body can be in ten thousand ' Places at once,' tho' he should find it in the Bible, or see a dead Man raised to Life in Testimony of it, concludes thus : ' And ' as to the Testimony of my Senses, that ' Argument would be set aside by the Person requiring my Assent, because he ' would require me to believe contrary to ' my Senses. Besides upon the Evidence ' of Reason and my Senses put together, I ' cannot be so sure that a dead Man is really ' raised, as I am that the Proposition cannot be true, p. 15. The true Meaning of these

these last Words is, that tho' Mr. *Trapp* should with his own Eyes see a dead Man really raised to Life, he could not ' be so ' sure of it, as he is sure that Christ's Body ' cannot be in several Places at once.'

This exorbitant Assurance would appear incredible, were it not found by Experience, that nothing renders a Person more intolerably positive than Ignorance and Self-conceit. And I must therefore do this Justice to other *English Protestant* Writers, that tho' they agree with Mr. *Trapp* in the main Question, he is the first I have ever met with, that has carried the Point of Presumption to such a ridiculous Height. Let us consider, what an over-weaning Conceit of his own Judgment this Man must have, from the Numbers of those that differ from him in the Point before us. 1. He has Antiquity against him, as I have already proved from the Testimony of an unexceptionable Witness, I mean St. *Ambrose*, and shall prove more fully by and by. 2. He has against him all the learned Men of the *Eastern* as well as *Western* Patriarchs, both since and before the Reformation; besides the whole Body of *Lutherans*, whose Doctrine of *Impanation* or *Consubstantiation* implies the ' real Presence of Christ's Body ' and Blood in the Sacrament' no less than that of Transubstantiation, and by Consequence

quence the real Existence of Christ's sacred
' Body in ten thousand Places at once.'

These Facts are unquestionable. Yet all this notwithstanding, here comes a Smatterer in Divinity (whose chief Stock of controversial Learning lies within the narrow Compass of his Book of common Places against the Church of *Rome*) and instead of having some Regard at least for the Judgment of that Cloud of Learned Witnesses, who are against him, has the Vanity to think, and Arrogance to boast, that he is surer that the Proposition, which they all maintain as an Article of their Faith is false, ' than he can be that a dead Man is raised ' to Life,' when he is an Eye-witness of it.

This is in Effect regarding all his Adversaries (that is to say) at least ' four Parts in ' five of Christendom' even now in Being) as so many stupid Dunces comparatively to himself. For how can he look upon them otherwise than as so many Dunces or brute Beasts, who cannot see a Thing, which Mr. *Trapp* by the Force of his Reason is surer of than of any Thing he sees with his Eyes? St. *Ambrose* himself was a meer Dunce, if compared to Mr. *Trapp*. For the Words I have quoted from him, are a full Proof, that he was too dull to see the Contradiction or Impossibility, which this clear-sighted Gentleman is surer of, than
of

of any Thing he sees with his Eyes. St. *Chrysoftom* and St. *Cyril of Jerusalem* (to omit many others for Brevity Sake) were both in the same deplorable Condition. Let us hear some of their Words. They may perhaps give some Check to his extravagant Assurance, if he can but give himself a Moment of Reflection, that these great Lights of the Catholick Church, the Purity of whose Faith was never doubted of, and who lived twelve hundred Years nearer than we do to the Apostolick Age, taught that very Doctrine, which he regards with so much Disdain, and of the Falshood whereof he pretends to be surer, than of any Thing he sees with his Eyes.

St. *Chrysoftom* teaches three important Truths relating to the Doctrine of Transubstantiation, which Mr. *Trapp* (I cannot now reflect in what Page) pretends to have been invented in the twelfth Century ; because the Word itself was first made use of by the Council of *Lateran* to express the antient Catholick Faith, and distinguish it from the Heresy then newly broached against it by *Berengarius* ; in the very same Manner as the Word Consubstantial was first made use of by the great *Nicene* Council upon Occasion of the *Arian* Heresy, to express the Equality of the Son to the Father ; tho' the Doctrine itself was as ancient

ent as Christianity. The three Truths taught by St. *Chrysoſtom* are theſe.

First, That the Body and Blood of Chriſt are in the ſacred Veſſels.

Secondly, That the Body of Chriſt is at the ſame Time in Heaven and upon Earth. And

Thirdly, That we muſt not truſt our Senſes in this Myſtery.

The firſt Truth is delivered in the following Words : The Apoſtle, ſays he, ' tells, us, that what is in the Chalice, is ' the ſame as that which flow'd from his ' Side. And the Wiſe Men adored that ' Body even lying in the Manger : But you ' do not ſee it in the Manger, but upon the ' Altar, *Hom.* 24. in 1 *Cor. C.* 10. v. 16.

The ſecond Truth is delivered by the ſame Father in the two following Paſſages. ' O Miracle ! O divine Bounty ! He who ſits ' at the Right Hand of the Father, is at the ' very ſame Inſtant in all Men's Hands,' *L. de Sacerdotio, C.* 4.

And again, ' This Myſtery here changes ' for thee Earth into Heaven,—for I will ' ſhew thee here placed upon Earth even ' that, which is moſt precious and adora- ' ble in Heaven.—The Body of the King ' [*Chriſt*] is the moſt magnificent Thing in ' Heaven ; but you may now ſee it upon ' Earth,' *Hom. de ſancto Philogonio.*

Here we have Mr. *Trapp's* formidable
Goliath,

Golias, that defies the Armies of *Israel*, knockt down at one Blow by this antient Champion of the Catholick Church.

The Third Truth is thus set forth at large by the same holy Doctor. ‘ Let us
 ‘ always believe God, and not contradict
 ‘ him, *tho’ that which he says seems to*
 ‘ *contradict both our Thoughts and our Senses.*
 ‘ —For his Words cannot deceive us, *but*
 ‘ *our Senses may be easily deceived.* He
 ‘ never Errs, *but these are often mistaken.*
 ‘ Since therefore he says, *this is my Body*, let
 ‘ us be fully perswaded of it.---How many
 ‘ say now, O that I could see him in his
 ‘ own Shape ! or his Cloaths, or any Thing
 ‘ about him ! believe me you see him, you
 ‘ touch him, you eat him. You would be
 ‘ content to see his Cloaths, and he lets you
 ‘ not only see him, but also to touch him
 ‘ and eat him, and receive him within you.’
Hom. 83. in S. Matth.

Before I quote *St. Cyril’s* Words, I shall make a short Remark upon the two first Lines of this Passage, in which *St. Chrysostom* exhorts his Flock ‘ not to contradict
 ‘ God, *tho’ that which he says seems to con-*
 ‘ *tradict both their Thoughts and Senses.*’
Mr. Trapp on the contrary declares, he could not believe the Doctrine here clearly taught by this Father, ‘ *tho’ he should find it*
 ‘ *in the Bible.* And why so ? because he
 ‘ knows it to be impossible in Reason and
 ‘ Nature,’ and because ‘ God cannot assert
 ‘ a

‘ a Contradiction.’ Which are the very Reasonings, against which St. *Chrysostom* here precautions his Flock : Because what seems a Contradiction to our weak Reason, may not be so in itself ; and we are sure it is not one, if God asserts it. Either therefore St. *Chrysostom* or Mr. *Trapp* is in the Wrong. For my Part, tho’ every Body is at full Liberty to choose what Side he pleases, I shall rather hazard my Soul upon the same Bottom with St. *Chrysostom*, than with Mr. *Trapp*. Let us now hear St. *Cyril*, who writes thus.

Jesus Christ, says he, in *Cana* of *Gallilee* ‘ changed Water into Wine, which has ‘ some Affinity with Blood, by his Will ‘ alone, and can we not believe him, that ‘ *he changed the Wine into his own Blood ? —* ‘ Let your Soul rejoice in the Lord, being ‘ persuaded of it *as a Thing most certain*, that ‘ the Bread, which appears to our Eyes, ‘ is not Bread, *tho’ our Taste do judge it* ‘ *to be so*, but that it is the Body of Jesus ‘ Christ : And that the Wine which appears ‘ to our Eyes, is not Wine, *tho’ our Sense* ‘ *of Taste takes it for Wine*, but that it is ‘ the Blood of Jesus Christ, *Catech. Mystag. 4.*

Here we have two eminent Fathers besides St. *Ambrose*, whom I quoted before, teaching the Doctrine of Transubstantiation as clearly, as *Bellarmin* himself, and refuting

refuting Mr. *Trapp's* principal common Place from the Testimony of our Senses, which he has repeated above fifty Times, as an irrefragable Argument against the Church of *Rome*. 'Tis his very *Achilles*, and the Bugbear with which he frightens all the old Women and Children of his 'two united Parishes from *Poper*y,' as a Religion, that will oblige them to 'put out their Eyes,' forbid them to 'see, feel, or taste,' and debar them the Use of their Reason as well as Senses:

S E C T. X.

Continuation of the same Subject.

I Shall now return back to the first three Lines of Mr. *Trapp's* last Words, which are these: 'As to the Testimony of my Senses, that Argument would be set aside by the Person requiring my Assent: Because he would require me to believe contrary to my Senses.' That is to say, if it be required of him as a Duty and reasonable Thing not to judge of the Thing present in the Blessed Sacrament by the 'Information of his Senses,' then according to his Logic, he must renounce the Use of his Senses for ever, and not trust his Eyes, tho' he should see a Miracle wrought before him.

This

This Argument, the Weakness whereof cannot but be visible to any Man of common Sense, Mr. *Trapp* has taken upon Trust from Mr. *Lesley's Case stated*, p. 144. which Book, besides the learned Answer made to it by the Author of 'the Church of Christ shew'd, &c.' has since been answered 'Word for Word,' in two small Volumes printed at *Rouen*, Ann. 1721. by the Author of these Remarks: And there needs no more to shew what wretched Stuff Mr. *Trapp* has pick'd up, than to repeat the Answer there given to Mr. *Lesley*.

LESLEY.

" All our Senses are contradicted in
 " Transubstantiation: And I stand upon
 " it, that since the Creation of the World
 " God never did nor said any Thing, which
 " contradicted the Sense of any Man. It
 " would be destroying the Certainty of
 " every Thing. Miracles are Appeals to
 " our Senses, and without believing our
 " Senses we can trust to no Miracles, and
 " by Consequence to no Revelation.

A N S W E R.

" You tell me, you stand upon it, that
 " since the Creation of the World God never
 " did nor said any Thing, which contradicted
 " the

“ *the Sense of any Man.* ’Tis very stoutly
 “ said indeed. But let us see whether you
 “ can stand your Ground.

“ Pray, Sir, how long was it before the
 “ Creation of the World, that an Angel
 “ appeared to *Joshua* in the Likeness of
 “ a Man? *Josh.* 5. v. 13, 14. That God
 “ the Father appeared unto *Daniel* in the
 “ Likeness of a venerable Old Man? *Dan.*
 “ 7. v. 9. That the Holy Ghost appear-
 “ ed over our Saviour’s Head in the Like-
 “ ness of a Dove? *Matth.* 3. v. 16. And,
 “ to omit many other Instances, that two
 “ Angels appeared to the Women at the
 “ Sepulchre in the Likeness of two Men?
 “ *Luke* 24. v. 4. For I stand positively
 “ upon it, that in all these scriptural Facts
 “ the Senses were contradicted in the same
 “ Manner as they are in Transubstanti-
 “ ation. Could *Joshua* discern by the Mi-
 “ nistry of any of his Senses, that it was
 “ not a Man, but an Angel whom he saw
 “ with a *Sword drawn in his Hand*, and
 “ whose Voice he heard commanding him
 “ *to put off his Shoes*, because the Ground
 “ upon which he stood was holy! and pro-
 “ portionably of the rest.

“ But you tell me, *it would be destroying*
 “ *the Certainty of every Thing.* That is, if
 “ Things ever appear otherwise to our
 “ Eyes, than they are in themselves, we
 “ must never trust them any more. Pray,
 Sir,

“ Sir, take Care then never to look at the
 “ Sun, or Moon, or Stars. For they all
 “ appear to your Eyes much otherwise than
 “ they are in themselves. But Reason cor-
 “ rects the Misinformation of our Senses ;
 “ and so it does, when Revelation tells us,
 “ that the Thing, which appears to be
 “ Bread, is the Body of Christ *Verily* and
Indeed [as Mr. Trapp’s own Church Cate-
 chism expresses it.].

“ Lastly, you tell me, *that Miracles are*
 “ *Appeals to our Senses, and without believ-*
 “ *ing our Senses, we can trust to no Mira-*
 “ *cles, and consequently to no Revelation.*
 “ The true Meaning hereof is, that unless
 “ in all Occasions whatsoever, we judge ac-
 “ cording to the *Information of our Senses,*
 “ no Man can rationally believe he ever
 “ saw a Miracle. Now let us examine the
 “ Truth of this Assertion from a Fact,
 “ which every Body is acquainted with.

“ St. *Peter* was imprisoned in *Jerusalem,*
 “ and the very Night before he was to be
 “ deliver’d up to the People, an Angel
 “ came to him as he laid asleep bound with
 “ two Chains, and *striking him on the Side,*
 “ raised him up, and bade him follow him.
 “ Whereupon the *Chains fell off* from his
 “ Hands, and when he came to the *Iron*
 “ *Gate,* which led to the City, *it open’d of*
 “ *its own Accord.* But as soon as they came
 “ together to the End of the first Street,
 “ the

“ the Angel disappeared : And then it
 “ was that St. *Peter* knew *for certain*, that
 “ God had sent an Angel to deliver him.

“ *Acts* 12.

“ Here then is a Fact, wherein St. *Peter*
 “ both *believed and disbelieved the Informa-*
 “ *tion of his Senses*. For it is certain that
 “ no Sensation either of *Seeing, Hearing,*
 “ or *Feeling* could inform him, that it was
 “ an Angel, whom God had sent for his
 “ Deliverance. On the contrary, had he
 “ judged according to the Information of
 “ any of his *Senses*, he must have fallen
 “ into an Error, in believing that he *felt,*
 “ *heard, and saw a Man*. Yet at the same
 “ Time he believed his *Eyes*, and had no-
 “ thing but his *Eyes* to trust to in believing
 “ that he saw *two Miracles* wrought in Fa-
 “ vour of him, *viz. the falling off of his*
 “ *Chains*, and the Iron Gate's opening of
 “ its own Accord. Now we do not find
 “ St. *Peter* argued as you do [*and as Mr.*
 “ *Trapp does*] *viz. that without believing*
 “ *his Senses in all Things, he could believe no*
 “ *Miracles*. Neither do we find him ar-
 “ guing thus : *My Senses misinform'd me,*
 “ *when I seem'd to myself to see, feel, and*
 “ *hear a Man : Therefore I must not believe*
 “ *any of the innumerable Miracles I have*
 “ *seen Christ work with my own Eyes ; nor*
 “ *by Consequence believe any Revelation*. 'Tis
 “ therefore false, nay blasphemous what

“ you say, viz. *that without believing our*
 “ *Senses* (in every Thing) *we can trust to*
 “ *no Miracles, nor by Consequence to any*
 “ *Revelation*, especially when Revelation
 “ itself obliges us not to judge according
 “ to the Information of our Senses.

LESLEY.

“ I take it for a *certain Rule*, that we
 “ must either believe our *Senses* in every
 “ Thing, or in *nothing*, p. 144.

ANSWER.

“ Now, Sir, you speak out boldly, and
 “ like a true Protestant Hero. But if this
 “ be true, it follows first, that they, who
 “ at our Saviour's Baptism saw the Likeness
 “ of a Dove over his Head, were bound to
 “ believe it was a real *Dove*, and not the
 “ *Holy Ghost*, and so the Evangelists are
 “ made the Authors of a Falshood. It
 “ follows 2dly, that the *Women* at the Se-
 “ pulchre acted absurdly in believing that
 “ they saw *two Angels*. Yet they believed
 “ it firmly, and told the Disciples, that
 “ *they had seen a Vision of Angels*, Luke 24.
 “ v. 23. It follows 3dly, from your Rule,
 “ that St. Peter was grossly mistaken, when
 “ he said, *Now I know for certain, that*
 “ *God has sent his Angel, and has delivered*

me out of the Hands of Herod, Act. 12.
 v. 11. Lastly, it follows from your cer-
 tain Rule, that tho' God should at any
 Time tell me, that my Eyes misinform-
 ed me, I am bound not to believe him,
 or renounce the Use of my Senses for
 ever : Which if it be not Blasphemy or
 Madness, I desire to know what is."

This is abundantly enough to expose the
 Weakness of that stale Argument against
 Transubstantiation taken from the Contra-
 diction it has to our Senses, an Argument
 so void of all Solidity, whether examined
 by the Standard of Reason, Scripture, or
 Tradition, that tho' it may pass well enough
 for the Subject of a School Question to ex-
 ercise the Wits of young Scholars in their
 Academical Disputes, it is beneath a judi-
 cious and grave Divine to lay any Stress
 upon it in a serious Controversy. But to re-
 peat it over and over again till the Readers
 are nauseated with it, as Mr. *Trapp* has done,
 and that with such triumphant Airs, as if
 he carried all before him with the irresistible
 Force of it, is most superlatively ridicu-
 lous.

As for Example, when the Author
 insists upon the Submission due to the Deci-
 sions of the Catholick Church, Mr. *Trapp*
 comes flap-dash upon him with Transub-
 stantiation, and declares he cannot believe

a Thing, which is so contrary to his Reason and Senses. Again, when the Author speaks of the Promises of Infallibility, which Christ has made to his Church, Mr. *Trapp*, after a deal of profound Nonsense in interpreting those Promises, as will appear hereafter, shifts the Question from the Church Universal to the particular Church of *Rome*, only to have an Opportunity to hit her in the Teeth with Transubstantiation and some other such enormous Errors, as an unanswerable Proof that she is not infallible. In a Word, when any general Argument proves troublesome, Image-worship, Half-Communion, &c. but above all Transubstantiation is sure to pay dear for it: And here he thinks himself so strongly entrenched, that nothing can come at him.

Let us hear him talk like one that has an Enemy at his Feet, after his imaginary Defeat of the Church's Infallibility, p. 105, 106. Our Author (says he) 'as we have
' seen instances in Transubstantiation,
' Purgatory, Invocation of Saints, and
' honouring of Reliques: To which he
' might have added Image Worship, Half-
' Communion, &c. as the Doctrines of the
' Church: And we all know the Council
' of *Trent* makes them necessary to Salva-
' tion.' This is by Way of Introduction; and the only Remark I shall make upon it is, that the Author has mentioned Transubstantiation

substantiation, Purgatory, &c. but once in his first Dialogue, p. 14. and that but passingly, without entering into the Question: After that we hear no more Mention of them in that Dialogue; nor are they any where else professedly treated of. Image-Worship (as Mr. *Trapp* calls it) is not mentioned but in the second Dialogue in Answer to Mr. *Callier*; and I don't remember, that Communion in one Kind (which he nick-names Half-Communion) is so much as once spoken of in the Author's whole Book. But Mr. *Trapp*, without regard to the Laws of Method or Connection, was resolved to drag all these *Papish* Criminals by Head and Shoulders before his terrible Tribunal, in order to make Examples of them, but particularly Transubstantiation, tho' it did what it could to keep out of his Way, and was not by Eighteen Pages within the Reach of him, when he laid hold of it. But let us hear him pronounce Sentence, with the Gravity of a Judge on the Bench.

Here then, says he, I fix. ' Every one
' of these Doctrines is grossly false; there-
' fore the Church of *Rome* actually Errs,
' and therefore is not infallible.' I answer,
that whatever may be the Fate of the
Church of *Rome*, Mr. *Trapp* errs grossly in
the very stating of the Question; because
the Author's whole Discourse concerning the

Church's Infallibility regards entirely the Church of Christ in general, that is, the Church Universal or the Catholick Church profess'd in the Creed; in whatever Body or Society of Christians it is owned to be; and he would maintain the same Doctrine, tho' the City of *Rome* had never had a Being. Mr. *Trapp* therefore either owns that Body of Christians, which is actually in Communion with the See of *Rome* to be the Catholick Church professed in the Creed or not; if not, his two Consequences are wholly impertinent, and foreign to the Question. If he does, he loses his Cause.

To prove that every one of the abovesaid Doctrines is grossly false, he refers us to his own Book, entituled, *Popery truly Stated* (as wretched a Piece as ever durst appear in Print) and then goes on thus: *Image-Worship is contrary to the second Commandment: All Creature-Worship is contrary to many Texts of Scripture, particularly Deut. 6. 13. Matth. 4. 10.* I answer that Mr. *Trapp* seems to know just enough of Scripture to abuse it. For tho' he had given us no other Instances of it, the Texts we are here referred to, would suffice abundantly to convince any unprejudiced and dispassionate Reader, either of the Man's gross Ignorance, or wilful Abuse of the true Sense of Scripture. In reality, there needs no more than common Sense to decide the Question

Question about Images : Set but aside the ambiguous Meaning of the Word Worship, and the Dispute is at an End. But as Mr. *Trapp* is resolved not to deprive himself of the Benefit of this stale common Place, which furnishes him with inexhaustible Matter for Declamation against the Church of *Rome*, and is perfectly well calculated for the most ignorant Populace, it would be unreasonable to expect common Sense from him upon this Subject. Nay, in his pretended Confutation of the Author's Answer to Mr. *Collier's* Objection relating to this Subject, Dial. 2. Sect. 7. he writes rather like a *Hercules furens*, or a Man in a raging Fit of Madness, than a sedate Divine.

But let us proceed. 'Communion in one Kind, says he, is contrary to the express Words of our Saviour's Institution, as they themselves acknowledge.' I shall use no Ceremony with him, and therefore answer, that it is a most scandalous and impudent Falshood to assert, that 'we ourselves acknowledge, that Communion in one Kind is contrary to the express Words of our Saviour's Institution.' But the poor ignorant Man, who has taken this upon Trust from Mr. *Lesley*, knows no better. I therefore refer him to *the Church of Christ shew'd*, &c. upon that Subject,

where he may be better informed of the Truth.

But now Transubstantiation is brought to the Bar to receive Sentence : And here Mr. *Trapp* struts and blusters like a Grenadier, and lays about him without Mercy. But I fear his Blustering will appear somewhat unreasonable after all that has been said upon that Topic. ‘ Transubstantiation, says he, ‘ is contrary first to Scripture, which assures ‘ us that the Bread and Wine continue ‘ Bread and Wine after the Consecration, *Matth.* 26. 29. *1 Cor.* c. 10. v. 17. c. 11. v. 26. Quite the contrary, as has been proved a thousand Times.

Secondly, ‘ to Reason, because it implies a hundred Contradictions, as well as ‘ blasphemous Impieties. [The Man is ‘ surely mad!] as that the same Body, for ‘ Instance, is in Heaven and on Earth at ‘ the same Time.’ [St. *Ambrose*, St. *Cyril* have taught it in express Terms, and I hope they were not Blasphemers.] *That Man can make God*, &c. [The Expression is extravagant, and used by no Catholick Author I ever read or heard of. Let us therefore hear St. *Jerom* speak more properly and decently, *Epist. ad Heliod.* where he writes thus, and I hope without Blasphemy, ‘ God forbid, says he, ‘ that I should speak detractingly of those ‘ Men, who succeeding the Apostles in ‘ their

‘ their Functions do *make the Body of Christ*
 ‘ with their sacred Mouths.]

Thirdly, ‘ ’Tis a Contradiction to our
 ‘ Senses; because what *Papists* tell us is
 ‘ the Body and Blood of Christ, we see,
 ‘ smell, and taste to be Bread and Wine.’
 Both St. *Chrysostom* and St. *Cyril*, those two
 great Pillars of the Church, have expressly
 cautioned the Faithful not to trust to
 their Senses in the Mystery of the holy Eu-
 charist. Is Mr. *Trapp*’s Judgment of more
 Weight than theirs? O E S

He concludes triumphantly thus: ‘ In
 ‘ vain therefore do they come upon us with
 ‘ their sophistical, perplexed, puzzling Heap
 ‘ of Stuff; puzzling to weak, ignorant Peo-
 ‘ ple. For to all, who know any thing of
 ‘ the Matter, nothing, as I have made it
 ‘ appear, can be more *despicably Foolish*:
 ‘ Endeavouring to prove that their Church
 ‘ cannot Err; when common Sense and
 ‘ our five Senses tell us she does Err;
 ‘ or if she does not Err, she *Lies*, which is
 ‘ worse.’

Was there ever such a passionate Writer!
 what an outrageous Centure is here passed
 upon all the Catholick Bishops, Doctors,
 and other learned Divines in *Christendom*,
 who in respect to their Numbers, as well as
 continual Application to all the Parts of
 theological Literature and Erudition, may,
 without any Partiality, be counted the most

learned Body in the whole World ; yet are here represented as a Company either of despicable Fools, or, what is worse, as profligate Liars ! what will not Ignorance, joined with a strong Conceit of one's own Abilities and Judgment, prompt a Man to say ! was Mr. *Trapp compos mentis* when he wrote this Piece ! the best Excuse that can be made for him is, that he was not.

S E C T. XI.

Remarks upon Mr. *Trapp's* pretended
Confutation of the *Author's Second Section*.

MR. *Trapp* in the Beginning of his pretended Confutation of the Author's second Section, seems to have been in a very quarrelsome Humour. For in the first Place he carps at the very Title of it, which is, that *Faith is not against Reason* : And dictates very magisterially to the Author, how it ought to have been worded ; but I fear he will prove so indocil, as to let it stand as it is, and take its Chance. However, says he, ' Faith is not against Reason, that is, the Christian Faith is not, but the *Popish* Faith is against Reason and our Senses too, p. 15, 16.' This is the old Cuckoo's Tune over again, and already

already sufficiently exposed. However, if the *Popish* Faith be not the Christian Faith, Mr. *Trapp* will do well to inform us in what Part of the Orthodox World the Christian Faith as distinct from *Popery*, was profess'd for many Ages before the Reformation. For 'tis a Matter of great Moment, and nothing less depends upon it, than the Saving of the Ninth Article of the Creed from having been false in that whole Space of Time.

After that he quarrels with the Author's Relation of St. *Peter's* first Sermon, and the Success it had in the Conversion of three thousand Souls. ' You have it (says he) in ' the second Chapter of the *Acts* of the ' Apostles, and much better told than it is ' here, p. 17.' Very right, but very impertinent ! unless it be supposed, that whoever relates a scriptural Fact without doing it in scriptural Language, has the Presumption to vie with, or correct the Sacred Penman, out of whom he takes it ; which is most highly ridiculous.

But not content with this, he falls foul upon the Author for bringing in this Story for nothing else (as he pretends) but to make a Parade, and puzzle ignorant People. Let us hear him speak : ' This, says he, ' is to puzzle and confound, to make poor ' ignorant People gape and stare, as if ' something extraordinary were coming.
' He

‘ He draws his Argument, you see, from
 ‘ the Fountain Head ; begins from the very
 ‘ Beginning of Christianity ; from whence
 ‘ you are to conclude that Christianity and
 ‘ *Popery* are one and the same Thing, p.
 ‘ 16.’ Pray good Master *Trapp* how is
 that possible ! for if he would have us
 conclude, that Christianity and Popery are
 one and the same Thing, it must also have
 been his Intention to make us conclude,
 that *Papists* alone are Christians, which I
 never yet heard any Body say. However
 woe be to those who cannot derive the Reli-
 gion they profess from the Fountain-Head ;
 that is, the Apostles themselves.

He resumes his insulting Buffoonery in
 the very next Page : Where having grant-
 ed that the Faith of the first Converts to
 Christianity was rational, because grounded
 upon solid Motives, he goes on thus : ‘ And
 ‘ from hence is to be deduced a Train of
 ‘ Argumentation to prove the Church’s
 ‘ Authority in Declaring [the Revelation
 ‘ of disputed doctrinal Points] whereas it
 ‘ might as well have taken its Rise from
 ‘ the Creation of the World, as from the
 ‘ Conversion of the first Christians. But
 ‘ it looks solemnly and pompously, as I have
 ‘ observed. ’Tis a grand Parade of Words,
 ‘ tho’ most impertinent ones. It amuses
 ‘ injudicious People, and makes their
 ‘ Heads giddy, and then they are in an apt
 ‘ Disposition

‘ Disposition to receive *Popery*. *These first*
 ‘ *Converts to Christianity believed rationally,*
 ‘ *therefore the Church of Rome is to be be-*
 ‘ *lieved Implicitly,* p. 17, 18.”

If being notoriously injudicious, and having one’s Head turn’d be proper Dispositions to receive *Popery*, then Mr. *Trapp* would in all Likelihood have been long since the stanchest *Papist* in *Great-Britain*. For nothing surely but a delirious Head could have been capable of the chim cham Turn he has given to the Author’s Words relating to the Church’s Authority; as if by speaking of the Conversion of the first Christians he had made that the Source of it, which is most eminently absurd; because tho’ St. *Peter* had not converted one single Soul by his first Sermon, the Church’s Authority would be upon the same Foot as it is now: Nay, the Author has inculcated every where, whenever an Occasion offered itself, that the Authority, wherewith the Church is vested, flows originally from Christ himself, as its Divine Founder, and chief Corner-Stone; and after him immediately from the Apostles, who transmitted it to their Successors. This is the Author’s constant Doctrine, and not the phantastical Train of Argumentation, which Mr. *Trapp* has father’d upon him.

But

But where is it, that the Author argues in the exorbitantly ridiculous Manner as he is made to do by this egregious Trifler in the two Lines which I have mark'd out in *Italic Letters*, viz. ' These first Converts to Christianity believed rationally, therefore the Church of *Rome* is to be believed implicitly ! ' 'Tis the Workmanship of Mr. *Trapp's* own Brain ; he is the sole Proprietor of it ; and as himself alone has been at the Trouble of making the Fool's Cap, I know not any Head it will fit but his own. The Author reasons quite otherwise ; his Argument runs thus : ' The Faith of the first Converts to Christianity was perfectly rational, because it was grounded upon solid Motives.' Thus far Mr. *Trapp* grants, and therefore needs no further Proof. But the immediate undeniable Consequence of it, which the Author has established in his first Section, is this general Proposition, to wit, ' that all Faith or Submission which is grounded upon solid Motives, is perfectly rational,' and cannot by Consequence be called a blind or implicit Faith. Then he proceeds to shew, that the external Motives, upon which the Christian Faith is now grounded, are in several Respects more forcible and cogent than those were, which render'd the Faith and Submission of the first Christian Converts a reasonable Act: Whence he concludes

cludes very justly, ' that Faith is not against Reason ;' and that the Submission, which he requires of his young Gentleman, is not a blind or implicit one, but perfectly reasonable, as being grounded upon strong and solid Motives.

This is the Author's Argumentation, when set in its true Light, and I infer from it first, that his Relation of the abovesaid scriptural Fact was not intended, as Mr. *Trapp* has told us, ' to puzzle and confound, or to make ignorant People gape and stare,' but to lead his Readers directly to the Point proposed in the Title, to wit, ' that Faith is not against Reason,' of which it is a clear Proof.

I infer 2dly, that Mr. *Trapp* is a notorious Misrepresenter of the Author's Argument, in fathering upon him this ridiculous Piece of Nonsense: ' The first Converts to Christianity believed rationally, ergo the Church of *Rome* is to be believed implicitly.' Whence it is manifest that all the real Nonsense and Blunders, which he has hitherto charged upon the Author, are Goods of his own importing.

But to render my Remarks upon the rest of Mr. *Trapp's* pretended Confutation of the Author's Argument easy to be understood by those who have not his Book, I shall here transcribe it, but without Mr. *Trapp's* mutilating *et cetera*, which has cut
off

off a full half of it ; whereby the Reader will be able to judge whether it deserves the scurrilous and injurious Reflections he has made upon it. It stands thus, p. 10.

GENTLEMAN.

“ But what Consequence do you draw from this ?” This inoffensive Question, which is nothing but a customary Transition in Dialogues, Mr. *Trapp* could not let pass without a Flirt, to shew the profound Solidity of his Judgment.

PRECEPTOR.

“ I infer from it, that if these Motives
 “ were a sufficient and solid Ground of a
 “ rational Submission to the Church’s Faith
 “ even in her Infancy, when the Prophe-
 “ cies concerning her future Encrease,
 “ Magnificence, and Splendor were not
 “ yet verified, as they are now, those we
 “ have at present to convince us of the
 “ reasonableness of our relying upon her
 “ Authority are much more forcible,
 “ when Millions of Martyrs have sealed
 “ her Faith with the last Drop of their
 “ Blood ; when she has peopled both
 “ Earth and Heaven with Multitudes of
 “ holy Confessors and Virgins, whose stu-
 “ pendous Lives and Miracles proclaim
 “ the

“ the Purity of her Doctrine ; when Kings
 “ and Nations have flock’d to her from
 “ the remotest Parts of the World, and
 “ the greatest Monarchs upon Earth have
 “ submitted to her Laws : When finally
 “ she has now already had a visible Being
 “ for near upon 1700 Years in spite of all
 “ the Persecutions raised against her by the
 “ Powers of Darkeness, and can shew in
 “ her own Communion an uninterrupted
 “ Succession of Bishops and Pastors, down
 “ to this very Day”.

This is the Author’s Argument, which
 in reality contains a short Defence of Chri-
 stianity in general against Atheists and De-
 ists, yet Mr. *Trapp* (so dangerous a Thing
 it is to have to do with a sagacious and ju-
 dicious Adversary !) is not content to call
 it ‘ egregiously trifling and sophistical, p.
 ‘ 20.’ but employs both Drollery to ridi-
 cule it, and the most malicious Reflections
 to give it a foul Aspect : All which he con-
 cludes with this amazing Paragraph.

“ Looking back, says he, upon what I
 “ have written, I am both ashamed and
 “ amazed to have unawares made so many
 “ Words *in vindicating the Apostles a-*
 “ *gainst the Church of Rome.* But let
 “ those doubly blush, who urge such Ar-
 “ guments, that it is almost an Absurdity
 “ to

“ to answer them. And so I leave the odious
 “ Subject with this Reflection, that if
 “ *Poper*y and Christianity were more consistent
 “ with each other, the Decisions of
 “ the former would be forced to make use
 “ of less Blasphemy against the latter.”

This is the Paragraph I call amazing, and believe it will appear so to every calm and dispassionate Reader. For which Reason I have here placed it as near as I could to the Author's Argument, that the Reader may more easily make a true Judgment of it. First then let us see the ridiculous *Airs* the poor silly Man here gives himself, as if he had been at hard Labour for the common Cause of Christianity, and came triumphant from confuting some *Jew* or *Atheist*.

Looking back (says he, with the Gravity of a Man of Importance) “ upon what I
 “ have written, I am both ashamed and
 “ amazed to have unawares used so many
 “ Words *in Vindication of the Apostles*.” He has all the Reason in the World to be both ashamed and amazed at it : But tho' he were not, I cannot but think, that every judicious Reader, who confronts his extravagant Reflections and Expressions with the Author's Argument, will be heartily ashamed for him : And the most favourable Judgment his very Friends will in all Probability make of him is, that he has the Misfortune

fortune to be subject to delirious Fits, and that he was in one of them when he wrote the Piece before us. For I see no other Apology or Excuse that can be made for it. It really moves me to Laughter as well as Indignation to hear Mr. *Trapp* talk big of *vindicating the Apostles*: To Laughter in Regard of the Man's Vanity, and to Indignation in Regard of his Malice. For can any Thing be more ridiculously vain, than his setting up for a Champion or Vindicator of the Apostles, when no Body, that I know of, has attack'd them either directly or indirectly! or more vilely malicious, than to tax the Author with it, when 'tis apparent to any one, that has but Eyes to read, that his Argument has not the least Tendency towards it.

The rest of the abovesaid Paragraph is so exorbitantly out of the Way in all Respects, that it is doing an Injustice to human Reason to say he was *compos mentis*, when he wrote it. For besides the extravagant Rodomontade of this Clause, 'but let those doubly blush, who urge such Arguments, that it is almost an Absurdity to answer them,' how is it possible, that a Man in his right Senses should find any Thing in the Author's Argument that savours of Blasphemy! is it Blasphemy to say, that the Prophecies concerning the Church's future Encrease, Magnificence
and

and Splendor were not, as they are now, verified, when St. *Peter* preached his first Sermon? or is it Blasphemy to say, that the Church was then in her Infancy? is it Blasphemy to say, that Millions of Martyrs have since that Time seal'd her Faith with the last Drop of their Blood? that she has peopled both Earth and Heaven with Multitudes of holy Confessors and Virgins? that Kings and Nations have since that time flock'd to her from the remotest Parts of the World, and that the greatest Monarchs upon Earth have submitted to her Laws? or finally, is it Blasphemy to say, that she has now had a visible Being, and an uninterrupted Succession of Bishops and Pastors for almost 1700 Years in spite of all the Persecutions that have been raised against her by the Powers of Darknes? hitherto surely there is no Appearance of Blasphemy, unless setting forth the signal Blessings, which the Divine Bounty has in all Ages bestowed upon his holy Church, to render her Authority respectable, be Blasphemy in Mr. *Trapp's* Judgment.

But perhaps it consists in the Author's maintaining, that the 'external Motives of 'Credibility' are now in several Respects more forcible and cogent than those were, which render'd the Faith and Submission of the first Christian Converts a reasonable Act. But does this derogate any Thing from the Honour

Honour or Authority of the Apostles, whom Mr. *Trapp*, like a *Don Quixot* fighting against Windmills, most ridiculously pretends to vindicate, as if they had been highly injured by the Author? can one Truth derogate from another? or is it not unquestionably true, that we have Advantages now, which the first converted Christians had not? we now see the Prophecies of *Isaiah* accomplished, which they saw not. We have the sacred Writings of the Apostles and Evangelists, giving ample Testimony of Christ and his holy Church, which they had not. We have Millions of illustrious Witnesses of the 'Faith once delivered to the Saints,' which they had not. In a Word, we have the Advantage, which they had not, of seeing, that whilst all other States and Kingdoms upon Earth have had their Revolutions, 'Christ's Spiritual Kingdom alone has been preserved in an uninterrupted lineal Descent of Bishops and Pastors from the Apostles down to this very time, and the Church's Faith established upon such firm Foundations, that neither the most bloody Persecutions of three hundred Years could overthrow it, nor the various Monsters of Heresies, which have sprung up in every Age, corrupt the Purity of it. Will Mr. *Trapp* say either that these are no Advantages, or that it is Blasphemy to acknowledge

ledge the Blessings of God upon his Church?
does praising God depreciate his Apostles?

S E C T. XII.

The Author no TRIFLER.

BUT let us now hear our *Apostolical Vindicator* speak. He quarrels with the Author's Argument upon a double Account, Namely on the Score first of Nonsense, and 2dly of Blasphemy. On the first he writes thus, p. 18. ' I desire the Reader to take particular Notice of this Reasoning [meaning the abovesaid Argument] for it is really a Rarity.' It would be so in Mr. *Trapp's* Book, where Sense is as rare as a white Crow or black Swan. However, he endeavours to make good his witty Encomium thus: ' These three thousand *Jews* and *Profelytes* had then no Thoughts of a Church *as such*, much less of her Authority, or of her Faith, *as her Faith.*' These two Restrictions, *as such*, and *is her Faith*, either signify nothing, or they imply, that the three thousand Converts had Thoughts both of a Church, tho' not *as such*, and of *Faith*, tho' not *as her Faith*. But was not Mr. *Trapp* here bound to let his Readers know, what their Thoughts were in Reference to them both? they

they thought it seems of a Church, but not as *such*. As *what* then ! they also thought of *Faith*, but not as *her Faith*. As *whose Faith* then ! but a Man that writes without Thought, and has no Meaning himself, cannot communicate it to others.

He goes on thus : ‘ Before their Conversion the Apostles and Disciples of our Saviour were all the Church in Being : And did these Converts submit to them upon a Principle of Submission to Church Authority ? ’tis plain, they submitted to the Evidence of Miracles seconded by God’s Grace, and to nothing else, as the Author himself represents it in the Words immediately preceding. [The Author only says, that their Faith and Submission was an Effect of God’s Grace, which no Body doubts] why then a Submission to the Church, when *Church-ship* had nothing to do in the Business, there being *in Truth no Church*, as the Word is now used ? the Reason is plain ; because all this Writer labours at is *Establishing the Authority of the Church*. And so that Word must be dragg’d in, when a rational Submission is talk’d of, tho’ there is not the least Connection between the one and the other.’

’Tis very strange there should not be the least Connection between Church-Authority, and a rational Submission to it. For
what

what is Authority either in Church or State without Submission but a meer Cypher ? or is not all Submission properly paid to Authority, that is, to ' Persons in Power,' as the Apostles doubtless were by Virtue of their Commission received immediately from Christ himself ?

But as to Mr. *Trapp's* saying, that ' all the Author labours at is establishing the Authority of the Church,' I thank him heartily for acknowledging a Truth so much to the Author's Honour ; tho' it dropt from his Pen without thinking, as almost every Thing he writes does. For the Author truly glories in it, and would blush to employ his Pen in vilifying, as Mr. *Trapp* takes all Occasions to do, the most sacred Authority upon Earth ; an Authority established immediately by Christ himself : In a Word, the Authority of a Church founded for the Salvation of Souls, redeemed by the Son of God, and espoused to himself with his most precious Blood. Yet Mr. *Trapp* thinks fit to reproach the Author for his Zeal in standing up for this Authority.

But let us now examine the other Branches of the abovesaid Piece. ' Before their Conversion, says he, the Apostles and Disciples of our Saviour were all the Church in Being.' Very right. ' And did these Converts submit to them upon a Principle

‘ Principle of Submission to Church-Authority !’ I am sure they could not submit upon a better Principle, than that of Submission to the Authority of the Apostles, who were then the only teaching and governing Part of the Church, and by their ‘ miraculous Gift of Tongues ’ gave Testimony, that their Commission or Authority was from God.

But ’tis plain, says he, ‘ they submitted to the Evidence of Miracles, and to nothing else.’ What ! is it plain they they submitted, and yet submitted to no Body ! under Mr. *Trapp*’s Favour therefore the Expression is sophistical, and he is caught in his own *Trapp*. For tho’ it be very true, that the Evidence of Miracles was the Motive, upon which they submitted, and which render’d their Submission reasonable, yet it is very certain, that when they submitted, it was to some Body they submitted. And pray who were the Persons they submitted to but the Apostles ? whom from the ‘ miraculous Gift of Tongues, and infused Knowledge of Scriptures, they justly concluded to be inspired Men ;’ and that by Consequence they were bound to submit to their Directions, and embrace the Faith they preached.

Thus it was that the Gift of Miracles, with which the Apostles appeared endued at their very setting out upon their Mission,

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were,

were, as I may say, their Credentials and Powers, upon Sight whereof the first converted Christians (God enlightning their Understanding, and touching their Hearts, as the Author has very justly observed) knew them to be the ‘ Ministers of God, ‘ and Embassadors of Heaven,’ vested with Authority to preach to them the Word of Life ; And ’twas to this Authority, manifested to them, in so signal a manner that they submitted themselves, and embraced the Gospel. But if Mr. *Trapp* will needs confound the Motive of their Submission with the sacred Authority, to which they submitted, ’tis because he seeks all he can to hide it from the Eyes of his Readers, as is manifest from his following extravagant Words, ‘ Why then, says he, a Submission to the Church’s Faith, when Churchship had nothing to do in the Business, ‘ there being in Truth no Church, as the ‘ Word is now used!’

What! both Church and no Church! were we not told but eight Lines before, that ‘ the Apostles and Disciples were then ‘ all the Church in Being!’ and how then can he tell us in the same Breath, that ‘ Churchship (as he calls it) had nothing to ‘ do in the Business, and that *in Truth* there ‘ was no Church!’ he adds very craftily, ‘ as the Word is now used,’ which is intended for a Back-door to slip out at, and
secure

secure his Retreat. But it will be of no Use to him : For all is again contradicted in the next Page but one, where he writes thus : ‘ I desire, says he, the Reader to consider, tho’ our Author did not, that the *then Church*, like the first created Man, tho’ an Infant in Age, was adult in Wisdom and *Authority*. [Very right.] And of far greater Authority than any Church since could ever justly pretend to, p. 21.’ This is more than the Author affirms, or Mr. *Trapp* can make out. For here he overshoots his Mark as much as he fell below it two Pages before. But it seems the Case was then alter’d. When the Author was to be proved a Trifler for mentioning the ‘ Church’s Faith and Church-Authority, then Churchship had nothing to do in the Business, and there was *in Truth* no Church.’ But when he was to be traduced for a Blasphemer, then the Reader is desired to consider that ‘ the *then Church* like the first created Man, tho’ an Infant in Age, was adult in Wisdom and *Authority*, and of far greater Authority than any Church since could ever pretend to.’

By his saying, any Church since, one would be apt to think, that the Church of Christ is not the same in all Ages. But to let that pass, what can we make of this clashing inconsistent Stuff ! Page 18. ‘ the
G 2 ‘ Apostles

‘ Apostles and Disciples were all the Church
 ‘ in Being.’ Yet in the very next Page,
 ‘ there was then in Truth no Church.’
 Nay, what is still more surprising, this ve-
 ry Church, which p. 19. ‘ was in Truth
 ‘ no Church, is p. 21. a Church of far
 ‘ greater Authority, than any Church since
 ‘ could ever pretend to.’ Again, p. 19,
 ‘ Churchship (that is to say, Church-Au-
 ‘ thority ;’ for that’s the very Thing he
 there snarls at, and reproaches the Author
 for his Zeal in maintaining it) ‘ had nothing
 ‘ to do in the Business, yet p. 21. the *then*
 ‘ Church tho’ an Infant in Age, was adult
 ‘ in Wisdom and Authority.’ Whoever
 can reconcile these Inconsistencies, *erit mihi*
magnus Apollo. But had not Mr. Trapp a
 strange Stock of Confidence to make a Pre-
 sent of such Trash as this is to the King!

But what can the poor Man mean by
 saying, ‘ that there was then in Truth no
 ‘ Church, as the Word Church is now used ?’
 for this implies a Distinction, to wit, that
 there was in Truth a Church in one Sense,
 but not in another; and whoever answers
 with a Distinction, is bound to explain
 both the Parts of it, as well for the Rea-
 der’s Satisfaction, as his own Justification.
 All fair Writers do so : Tho’ I confess this
 new Method of Distinguishing without Ex-
 plaining is both easier and safer ; because it
 gets rid of an Argument without Study, or
 Hazard

Hazard of being non-plus'd : As 'when Mr. *Trapp* tells his Reader, as he often does, that such or such a Thing is true ' in one ' Sense,' without letting him know in what Sense it is true or false, what can an Adversary say to such a Trifler, who in all Appearance either knows not what he means himself, or is ashamed to speak out ? this is all the Answer such little tricking Ways deserve.

However, to say something upon the Point before us, if Mr. *Trapp* had any Meaning, I am sure it could be nothing to the Purpose : Because there never was but ' one true Church of Christ upon Earth,' and the only true essential Notion of that Church is, ' that it is a visible Society or ' Congregation of true Believers under their ' lawful Pastors.' Now 'tis plain, that before the 3000 Converts made by St. *Peter*, there was such a visible Society or Congregation, composed of lawful Pastors and true Believers under them. For our Saviour after his Resurrection appeared *to above five hundred Brethren at once*, 1 Cor. c. 15. v. 6. And was not this ' in Truth a Church as ' the Word is now used ?' was it not then truly the ' Mystical Body of Christ,' that is to say, ' his holy Church?' was it not then ' the Communion of Saints,' to which *the Lord added daily such as should be saved*, Act. 2. v. 47. 'Tis therefore a meer unin-

telligible Jargon, fit only to raise a Mist before People's Eyes, to say, ' that there was ' then in Truth no Church, as the Word is ' is now used.' For tho' it had not then the Diffusiveness, it had all the same true Essence and Properties of a Church, as it has now. It was then the Holy, Apostolick Church, it was the true ' Mystical Body of ' Christ, a visible Congregation of true Believers under their lawful Pastors, and the ' Communion of Saints : ' And I am an utter Stranger to any other true Sense, in which the Word Church is now used.

S E C T. XIII.

The APOSTLES not injured by the Author.

FROM what has been said, it is made very plain, that Mr. *Trapp* had no Reason to insult, as he has done, over his Adversary, by telling him, that his Argument is egregiously trifling, much less to break out into this extravagant Declamation, ' Let ' those doubly blush, who use such Arguments, that it is almost an Absurdity to ' answer them.' For what could have been said more, tho' the Author had even equalled Mr. *Trapp* in Nonsense ?

Let

Let us now see how he makes good his Charge of Blasphemy, upon which he grounds his ridiculous Boast of Vindicating the Apostles. The whole Substance of his Charge is contained in the four following Lines. ' What follows, says he, in the ' Passage cited is an Argument to prove ' that the Church of *Rome* (for that is always meant by the Church) is more to be ' credited, and is of greater Authority than ' the Apostles.' These four Lines contain two impudent Falshoods. I call them impudent, because he may be convicted of them by any Man, that has but Eyes to read.

The first Falshood they contain is, that the Church of *Rome* [which the Author abstracts entirely from] is the intended Subject of his Argument: Because nothing can be plainer, than that he speaks no more of the Church of *Rome* than of the Church of *England*, but of the Church of Christ, in whatever Body or Society of Christians it is own'd to be. So that whatever he proves in that Argument has wholly and solely a Reference to the Catholick Church, or the Church of Christ in general. And if Mr. *Trapp* can shew, that the Church of *England* is that Church, the Author readily gives up to her all the Advantages he there speaks of, and promises to be a Convert to her.

The second glaring Falshood is, that it is the Drift of the Author's Argument 'to prove, that the Church of *Rome* is more to be credited, and is of greater Authority than the Apostles.' For how is it possible he should have had any such Thought? since (supposing even, what is already proved to be palpably false, that the Church of *Rome* is meant in the Author's Argument) since, I say, in the Paragraph immediately before it, he takes particular Notice, that the 3000 first Converts observing in the Apostles 'the miraculous Gifts of Tongues,' and an infused Knowledge of Scriptures, concluded very justly from it, that they were inspired Men, and that this was the immediate external Motive of their Conversion. From whence he passes immediately to his comparing the external 'Motives of Credibility,' which we have now, with those of the first Christian Converts, of which enough has been said.

'Tis therefore manifest, that the Author's Comparison is wholly confined to the external Evidences, which give Testimony for the Truth of Christian Doctrine. And if these are far more numerous now, than they were in the Church's Infancy, as it cannot be questioned but they are, nay, if these gather Strength in every Age, without losing any Thing of the Weight or Force of those in former Ages, what Man
in

in his Senses can deny that they are now more forcible and cogent than they were then?

To explain myself, we have now all the Motives that they had who lived in the Apostolick Age, of depending upon and submitting to the Church's Decisions; because what they were Eye-witnesses and Ear-witnesses of, we see and hear with the Eyes and Ears of Faith: And I have the same infallible Certainty both of the Miracles the Apostles wrought, and of the Truth of the Doctrine they taught, as if I were myself an Eye and Ear-witness of them. Thus far then we are upon equal Terms. But they who lived in the Apostolick Age, could not have the Advantages above-mentioned, which we now have over and above, as is obvious to common Sense.

Nay, I find Mr. *Trapp* himself strangely embarrass'd about the Matter, and tottering as it were, between denying and granting the Point in Question. For immediately after the aforesaid four Lines, he writes thus. 'Admitting, says he, that
' *all Things considered*, we have now more
' Evidence for the Truth of Christianity
' than they had who lived in the Days of
' the Apostles, and saw their Miracles, as
' some have affirmed we have, and *in one*
' *Sense is undoubtedly true.*' What shuffling Work is here? why does he not tell us,

what he means by his ' All Things confider'd ? ' Why does he not explain the one Sense, in which ' it is undoubtedly true, ' that we have now more Evidence for the ' Truth of Christianity, than they had who ' lived in the Days of the Apostles, and ' saw their Miracles ? ' For this is in Reality, the whole Substance of what the Author affirms ; and if this be ' undoubtedly ' true in one Sense, ' 'tis to be hoped, it is so in the Sense intended by the Author. I am sure, at least, he has a Right to be understood so, till the contrary be proved against him.

But what follows, promises to give some Light to the Matter ; tho' I confess the Light it promises is Darkness to me, ' Or, ' says he, more plainly to our Purpose, ' Admitting that we have now more forcible Motives to convince us of the Reasonableness of Relying upon their Authority than they who saw them ; yet it ' by no means follows from hence, that ' we have more Reason to rely upon the ' present Church's Authority, than they ' had to rely upon that of the Apostles ; ' and upon another Account, we have not ' near so much, because the Apostles were ' *inspired*, and the present Church is not, ' p. 20.

I answer, that the Author's Argument, which Mr. Trapp here makes the Foundation

tion of his, is rather burlesqued by him, than stated fairly. For he ought to have argued thus, ' admitting that we have ' now *more forcible Motives* to convince us ' of the Reasonableness of Relying upon ' the *Church's Authority*, than the first ' Christian Converts had,' [for that's precisely the Point maintain'd by the Author,] ' yet it by no Means follows from hence, ' that we have *more Reason* to rely upon ' her Authority than they had.' This would have set the Author's Argument in it's true Light; but that Light would have discover'd Mr. *Trapp's* Nonsense, in so glaring a Manner, that the most vulgar Reader would have blush'd for him. He therefore judg'd it safest to embroil the Matter, by sily shifting the Question from the Church's Authority to the personal Qualifications of the Apostles, and stretching the Author's Comparison beyond the Bounds were he has fixed it, to a Point entirely out of the Question.

This is plain from his last Words, viz. ' Because the Apostles were *inspired*, and ' the present Church is not.' For, as I have already observed, the Author's Comparison is precisely between the external Motives of relying upon the Church's Authority, which we have now, and those which the first Christian Converts had: But he never offers the least at comparing the
personal

personal Qualifications of the Sucoessors of the Apostles in after Ages with those of the Apostles themselves. He knows very well, that these were inspired, that their knowledge was supernatural and infused, that they were fill'd with the Holy Ghost, and confirm'd in Grace; whereas nothing of this can be attributed to their Successors in After-ages, that is, to the Church in any Age after them: for She never pretended to any 'new Revelations, nor' (as the Author of Charity and Truth, has very justly observed, p. 178,) 'ever came to the knowledge of the primitive Revelation of Christian Doctrine by any Revelation made immediately to her, but only by natural and human Means, which the Providence of God foresaw, would have this Effect, according to his Promise, that She should always be what She is, the Catholick and orthodox Church.' That is, an unerring Guide in Faith. I heartily recommend the Book I have here quoted to Mr. *Trapp*, for it will teach him some solid Divinity, which he seems to be wholly ignorant of.

But let this be as it will, do the personal Advantages, which the Apostles had above their Successors derogate any thing from the Truth of the Author's Assertion, viz. 'That we have now more external Evidence for the Truth of the Christian Doctrine

‘ Doctrine than they had, who lived in the
 ‘ Days of the Apostles, and saw their Mi-
 ‘ racles?’ Nay, has he not granted this
 to be ‘ undoubtedly true in one Sense?’
 which I am sure can be no other than the
 Sense, in which the Author has explain’d
 himself. And does it not manifestly follow
 from hence, that ‘ we have now more
 ‘ forcible Motives to convince us of the
 ‘ the Reasonableness of relying upon the
 ‘ Church’s Authority, than the first Chris-
 ‘ tian Converts had,’ which is but saying
 the same thing in other Words?

Hence again it is manifest, that the Au-
 thor does not compare the Church’s Autho-
 rity in one Age with that in another; much
 less give the Preference to that in latter
 Ages before that in the Apostolick Age;
 because her Authority is the same in all
 Ages. The Apostles receiv’d theirs imme-
 diately from Christ. *As my Father sent me,*
so I send you; and that very Authority,
 which they had received from Christ, they
 communicated to their Successors, and has
 been by them transmitted down throughout
 all Ages to this very Time; so that the pre-
 sent Church has no Authority, but what she
 derives from the Apostles, as the Author
 teaches upon all Occasions. And how then
 can Mr. *Trapp* have the Face to charge him
 with Teaching, ‘ That the Church of *Rome*
 ‘ is of greater Authority than the Apostles?’
 which

which is the pretended Blasphemy, he accuses him of. But who can help it, if Mr. *Trapp* be so stupid, that he cannot distinguish between the external Evidences of the Church's Authority, and the Authority it self! The external Evidences of it may be greater in one Age than another, as is manifest to common Sense; but the Authority it self always has been, and will always be the same to the End of the World. It neither encreases nor decreases with Age; and tho' infused Gifts, Holiness of Life, and working of Miracles may give a greater Lustre to it at one Time than another; it is in it self the same, and the same Respect, Obedience, and Submission is due to it, when lodged in Persons destitute of those Qualifications: As the Chair of *Moses* lost nothing of it's Authority, tho' wicked *Scribes* and *Pharisees* sat in it. 'Tis therefore false what Mr. *Trapp* asserts, that 'the Church of *Christ* was of far greater Authority in the Apostolick Age, than any Church since could ever pretend to:' unless he means Heretical or Schismatical Churches, which are wholly out of the Question; but as the Catholick Church is the same Catholick Church in all Ages, that is, the Church established upon Earth by *Christ*, her divine Founder, so 'tis manifest, that she has always the Authority which *Christ* at first bestow'd upon her; unless

less it can be shew'd that her Commission or Charter has been revoked in After-ages. And had not Mr. *Trapp* then Reason to boast of the Pains he has taken in Vindicating the Apostles, as if he had perform'd some glorious Feat, when every Thing the poor Man has said upon that Head, is either false, or Nonsense, or against himself?

If any one be disposed to accuse me of being somewhat too rough with Mr. *Trapp*, I answer, first, that Blasphemy is too heavy a Charge to be wiped off with soft Language. I answer 2dly, that Mr. *Trapp* himself having set the Pattern, cannot take it ill, if I sometimes copy after him, but especially if the Copy comes short in all Respects of the Original.

But I must desire Mr. *Trapp* to reflect, that as Authors, we are upon equal Terms, and upon this Foot, he has no Reason to expect to be treated with more Ceremony than he has used towards his Adversary, who has not, however as yet, lash'd out into any such undecent Declamations as this; 'But let those doubly blush, who urge such Arguments, that it is almost an Absurdity to answer them.'

Or this, p. 63. 'All this Apparatus is nothing but empty Swaggering, and the Perfection of Impudence, which deserves any Sort of Treatment almost

‘ most that can be named rather than an
‘ Answer.’

Or this, p. 64. ‘ So much Blunder, In-
‘ consequence, Fallacy, and Falshood, was
‘ I believe scarce ever crouded into so few
‘ Words.’

Or this, p. 86. ‘ This Foppery is so
‘ silly on the one Hand, and so saucy on
‘ the other, that it deserves much worse
‘ Words than I can give it.’

Or finally (to pass over numberless In-
stances of the same passionate Sallies) as
this, p. 453. ‘ Why! ’tis palpable, ridi-
‘ culous, strutting, over-bearing, impu-
‘ dent Nonsense, contrived to delude ig-
‘ norant Souls, and impose the grossest Cor-
‘ ruptions upon them.’

Was Mr. *Trapp* in his right Senses,
when he wrote this? I hope not. But
there is one Thing singular in this exorbi-
tant Sally of Passion, or rather Fury, viz.
that the Occasion given to it by the Author
is nothing more than the following inoffen-
sive conditional Proposition, to wit, ‘ If
‘ they answer in the Affirmative, then the
‘ Church of *Rome*, with all the Churches
‘ in Communion with that See, was not
‘ only A true Church, but the sole and
‘ only true Church of *Christ* upon Earth;
‘ and by consequence the Church of *Eng-*
‘ *land* was, by it’s pretended Reformation
‘ cut

‘ cut off from the sole and only true
 ‘ Church of *Christ* upon Earth.’

Now a meer conditional Proposition as this is, never hurts any Adversary, unless the Condition be allow’d of by him. As if I should say, ‘ if such or such a Man
 ‘ be an errant Coxcomb, he is not a Man of
 ‘ sound Judgment.’ This would not prove him to be a Man of no sound Judgment, unless he were first allow’d to be an errant Coxcomb. Or supposing, for Instance, I should say, ‘ If Mr. *Trapp* is a meer Smatterer in Divinity, he is not fit to write
 ‘ Controversy :’ Tho’ the Proposition would be unquestionably and unanswerably true, yet being meerly conditional, it would no more affect Mr. *Trapp* than the *Great Mogul*, unless he granted himself a ‘ meer Smatterer in Divinity,’ as I dare swear he will never do. He had therefore no Manner of Provocation to fly out into such an undecent Passion, much less to take Leave of his Adversary in this unmannerly Language : ‘ Never before did
 ‘ I labour through such a tiresome Maze
 ‘ of Fallacies, Falshoods, Swaggerings,
 ‘ Repetitions, and Impertinences.’ I really believe he was not a little puzzled to get well out of it ; especially that troublesome Dilemma in the End of the Author’s Book : one single Clause whereof ruffled his Spirits so, and threw him into such a
 violent

violent Fit, that I heartily wish it may not have prejudiced his Health. I cannot therefore forbear observing here, that Mr. *Trapp* (and I own it is but natural) always cries out loudest, when he is the hardest pinch'd by his Adversary; and the Reader may take it for a certain Rule, that he never falls into a more violent Transport of Passion, or is in a more scurrilous and boisterous Mood, than when he has nothing to say to the Purpose.

But asking the Reader's Pardon for this Digression, I answer 3dly to those who are perhaps disposed to blame me for sometimes using Mr. *Trapp* with too much Freedom, that I have not only his Example for so doing, and Provocation beyond all Measure, but over and above, what I shall never forget, his admirable Justification of the roughest Language that can be given to an Adversary. For, says he, 'the roughest Words were not made a Part of Language for nothing:' and I appeal with him to the World, whether those I have used (tho' they come far short either of the scurrilous Language, whereof I have quoted a few Specimens, or of what he deserves) be not properly applied. So that having so powerful an Advocate even in an Adversary, as Mr. *Trapp* is, to plead for me, I cannot but hope to be absolved either by a *Pro testant* or *Catholick* Jury.

SECT.

S E C T. XIV.

The Author's Principle defended against
Mr. *Trapp's* false Reasonings.

THE Author lays down this Principle,
p. 11. to wit, that ' it is an indis-
' pensable Duty, and by Consequence most
' highly reasonable, to believe a Thing,
' tho' never so *seemingly* contrary to Rea-
' son, when we have a moral Certainty,
' that God has reveal'd it.' Which he
proves thus. ' Because a moral Certainty
' of any Fact excludes all reasonable Doubt
' of it; and if I have no Reason to doubt
' but that God has reveal'd such or such a
' thing, I must be an Atheist or Madman
' not to believe it. For my refusing to
' believe it in that Case, is nothing less than
' rejecting or setting at nought the Testi-
' mony of God himself, whereof I am sup-
' posed to have a moral Certainty.'

Mr. *Trapp*, who seems to have declared
War against common Sense, and resolved
to contradict the Author, tho' he should say
that White is White, and Black is Black,
pretends to confute this Principle two
Ways; first, by denying the Truth of it;
and 2dly, that tho' it were true, ' his *Po-
' pish* Adversaries can have no Advantage
' from it.'

I insist,

‘ I insist. says he, p. 22. that it is so far from being self-evident, that it is utterly false.’ And to prepare, as it were, his Reader for Demonstrations, he begins with this pathetick Exclamation, *Never so seemingly contrary to Reason!* Yes, good Mr. Trapp, ‘ never so seemingly contrary to Reason.’ If indeed the Author had said, ‘ tho’ never so *really* contrary to Reason,’ Mr. Trapp would have been in the Right to insist, that his Principle is utterly false, and express the greatest Surprize at it. But I hope that seemingly and really are not synonymous Terms. Because that is properly said to be seemingly contrary to Reason, which tho’ really, nay infallibly true, is not only incomprehensible to all human Reason, but would appear absolutely false even to the greatest Wit and best Understanding upon Earth, if not enlightened by Faith. But in Reference to the sublime Mysteries of Christian Religion, concerning which alone the Author discourses, Faith comes to the humble Christian’s Aid, and either prevents or corrects the Errors, which his weak Reason, left to itself, would unavoidably betray him into.

I shall only exemplify in this Text of St John: *There are three that give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and THESE THREE ARE ONE.* 1 Epist. c. 5. v. 7. This Proposition, tho’

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in itself a divine, eternal, and infallible Truth, is without all Dispute as seemingly a Contradiction, as possibly can be, to human Reason. But is it therefore a real one? God forbid it should. Yet it would be a real one according to Mr. *Trapp's* Way of arguing, who writes thus: ' Surely if a Thing be as *seemingly* contrary to Reason as is possible, it is *really* contrary to it, at least as to him to whom it so seems.' Under Mr. *Trapp's* Favour, the very Reverse of what he says is most unquestionably true: because if I judge a Thing to be only seemingly so or so, 'tis very certain I do not at the same Time judge it to be really so. And so it is in speaking. For what Man in his Senses ever said a Thing is seemingly so, without intending to imply, that it really is not so! As if I should say, that the Children of this World are seemingly wise, would not every Body understand my Meaning to be, that they are really Fools? The Author's Principle will therefore stand it's Ground in spite either of Mr. *Trapp's* mighty Surprise, or his stout insisting that it is utterly false.

He goes on thus: ' If therefore we have only a moral Certainty on the one Hand, that a Thing is reveal'd by God, and *infallible Demonstration* or self-evident Certainty on the other, that it is not and cannot be so (as it cannot, if it be contrary to Reason) the

' the latter ought to preponderate; nay it
 ' will, and must, and it cannot be other-
 ' wise.' The poor Man has here the
 Weakness to suppose, that he has effectually
 proved, that a Thing seemingly contrary
 to Reason is really contrary to it, as
 is plain from the Parenthesis, which I have
 mark'd in *Italic* Letters. And 'tis upon
 this sandy Foundation he builds his Argument.
 To which I answer, that, supposing this
 Absurdity, viz. ' that a *seeming*
 ' Contradiction to Reason is the same as a
 ' *real* one,' nothing is more certain, than
 that God cannot reveal a thing, which is
 seemingly contrary to Reason, because he
 cannot reveal a Thing which is really con-
 trary to it. But then 'tis likewise unques-
 tionable, that we cannot in this Supposition
 have the ' moral Certainty (which the Au-
 thor speaks of as the Basis of his Principle)
 ' that God has reveal'd it.' For how can
 there be a moral Certainty of the Revela-
 tion of a Thing on the one Hand, and an
 infallible Demonstration of its Falshood on
 the other! This is surely such a Chimera,
 as never was form'd but in the Brain of a
 Man, that is ripe for Bedlam: because a
 moral Certainty, that God has reveal'd a
 Thing, is inseparable from the same Cer-
 tainty, that the Thing reveal'd is a Divine
 Truth, and by Consequence not contrary
 to Reason: and 'tis here the Author's
 Principle

Principle takes Place, to wit, ' that it is
 ' an indispensable Duty, and by Conse-
 ' quence most highly reasonable to believe
 ' it: ' because it is impossible that God
 should command us either to do or believe
 any Thing against Reason.

To the Author's saying, ' that a moral
 ' Certainty of any Fact excludes all reason-
 ' able Doubt of it,' Mr. *Trapp* answers
 with the Gravity of an Oracle, ' *Not so*
 ' *say I*, If in the Nature of the Thing
 ' there be more than a moral Certainty a-
 ' gainst it.' Which is the same Chimera
 repeated over again: for 'tis the very same
 Contradiction as if he should say, ' If there
 ' be and be not a moral Certainty of it: '
 because there can be no moral Certainty of
 a Thing, which has evident Demonstra-
 tion against it.

But he begins now to see his Blunder.
 ' Or if you please,' says he, ' Things stand-
 ' ing thus' [that is, supposing that there
 be evident Demonstration against the Re-
 velation of any Thing] ' I have not a
 ' moral Certainty of it.' Very right. For
 that is just what I have said: but he can-
 not write Sense two Lines together: for
 after having repeated in the very next Line
 these Words of the Author, ' and if I have
 ' no Reason to doubt but that God has re-
 ' veal'd such or such a Thing, I must be
 ' an Atheist or Madman not to believe it,'
 he

he answers thus : ‘ But in the Case supposed I have more than a Doubt of it. I am very sure God did not reveal it, because he cannot reveal a Contradiction.’

Now the Case supposed by the Author (whom Mr. *Trapp* pretends to answer) is, that a Person has a moral Certainty, that God has reveal’d such or such a Thing: in which Case, says the Author, ‘ he must be an Atheist or Madman not to believe it.’ And ’tis precisely this Consequence which Mr. *Trapp* is obliged to confute, by proving, that tho’ a Man has a moral Certainty that God has reveal’d such or such a Thing, he is neither Atheist nor Madman in refusing to believe it. Nothing but this can prove the Author’s Principle to be false. For the Question here is not, whether I have a moral Certainty, that God has reveal’d such or such a Thing, but whether I am not bound to believe it, if I have such a Certainty of its being reveal’d. But if Mr. *Trapp* will entirely alter the State of the Question, and instead of the Author’s Supposition, substitute one of his own, that is contradictory to it, what Feats may he not then perform? Because contradictory Conclusions cannot but follow from contradictory Suppositions. But is this answering an Adversary fairly and upon the Square?

All

All this notwithstanding Mr. *Trapp* walks off triumphantly thus, p. 24. 'Having shewn this weighty Principle to be false [I pity the poor Man] I shall now shew, as I have proposed, that our *Popish* Adversaries can have no Advantage from it, supposing it were true.' Most stoutly said. But let us hear his Proof.

S E C T. XV.

The Author's Principle [supposed to be true] is of great Advantage to Mr. *Trapp's* *Popish* Adversaries.

MR. *Trapp* begins his pretended Proof, that his *Popish* Adversaries can have no Advantage from the Author's Principle, 'tho' supposed to be true,' he begins it, I say, with a broken Scrap of the Author's Application of it, and supplies the rest with an *& cætera*, according to his laudable Custom. And who dares say, that this is not dealing above Board, and setting an Adversary's Argument in the fairest and clearest Light? I shall however make bold to trouble the Reader with the whole Piece, as it stands in the Author's Book.

The young Gentleman proposes this Question: 'But how do you prove, that all controversial Points between Protec-

H

' tails

‘ tants and us may be decided by this one
 ‘ general Principle?’ To which the Precep-
 tor answers: “ I prove it thus. Whatever
 “ Fact has the Testimony of the *greatest*
 “ *Authority upon Earth* to vouch for the
 “ Truth of it, has on it’s Side an Evi-
 “ dence amounting to such a Degree of
 “ Certainty as is wholly inconsistent with
 “ a reasonable Fear or Suspicion of Fal-
 “ shood. And this is what we call a *moral*
 “ *Certainty*: which tho’ it relies wholly
 “ upon *human Authority*, that is, the *Tes-*
 “ *timony of Men* consider’d barely as such,
 “ and is therefore far inferiour to the *in-*
 “ *fallible Certainty of Divine Faith*, yet it
 “ is a Certainty of such a Nature, that a
 “ Man of sound Judgment cannot but
 “ yield to it; and none but Persons ex-
 “ tremely prejudiced can resist the Force
 “ of it. For if it were rational to refuse
 “ our Assent to a Fact thus attested, it
 “ would likewise be rational to deny many
 “ of the best grounded historical Facts,
 “ since we neither have nor can have any
 “ more than a *moral Certainty* to depend
 “ upon for the Truth of them. p. 12.

All this Mr. *Trapp* grants. For having
 cited the two first Lines of it, he writes
 thus: ‘ All contained in this Paragraph
 ‘ amounts to no more, than that if we
 ‘ have sufficient Evidence attesting any
 ‘ Matter of Fact, we ought to believe it;
 ‘ which

‘ which is deny’d by no Body, that I know
 ‘ of.’ p. 24. I am heartily glad of it.
 For I don’t love squabbling, meerly for
 squabbling-sake. All then that the Author
 has to do after this in Order to shew the
 Use and Application of his Principle, which
 is now ‘ supposed to be true,’ is to prove,
 that the Revelation of the doctrinal Points,
 wherein we differ from *Protestants*, is a
 Fact, which has the Evidence spoken of
 in the preceding Paragraph: it being now
 granted that all the Contents of it are
 true.

But before I recite the Author’s Argument upon this Head, I shall endeavour to remove a Scruple Mr. *Trapp* seems to have concerning the Author’s calling the Revelation of doctrinal Points a Fact: For he writes thus, p. 24, 25. ‘ Not to insist at
 ‘ present that the Revelation, even when
 ‘ it is true, is not properly the Matter of a
 ‘ Fact, but the Miracles, which are the
 ‘ Objects of Sense, are the Facts, to which
 ‘ the Witnesses give their Testimony,
 ‘ which Facts are Proofs of the Revela-
 ‘ tion: I say not to insist upon this.’——He
 has done very discreetly in not insisting upon
 it. For surely Mr. *Trapp* is not in earnest,
 when he tells us, that the Revelation of
 doctrinal Points is not properly a Matter
 of Fact. What! are there no Facts pro-
 perly so call’d related in the Gospels, but

the Miracles which *Christ* wrought? Were not his Words the Object of Sense as well as his Actions? Is it not Matter of Fact, that he preach'd his two celebrated Sermons, the one on the Mount, and the other at his last Supper? That is to say, is it not Matter of Fact, that in those Sermons he reveal'd to his Apostles the heavenly Doctrines which they contain? 'Tis therefore plain, that the Revelation of doctrinal Points is properly a Matter of Fact: and the Miracles, which our Saviour wrought, were not in Testimony of the Revelation (as Mr. *Trapp* has most grossly mistaken) but of the Truth of the Doctrines reveal'd: That is to say, *Christ* did not work his Miracles to bear Witness, that he had preach'd such or such Doctrines (for that was plain to the Senses of all his Hearers) but to give Testimony, that the Doctrines he had preach'd were true.

Since therefore *Christ* reveal'd his heavenly Doctrine to his Apostles by speaking to them, as he did afterwards to St. *Paul* by immediate Inspiration; it follows, that as his having spoken such or such things is properly a Matter of Fact, so his having reveal'd them is likewise properly a Matter of Fact. But has not Mr. *Trapp* here forgot the very first Distinction of his famous Clue, viz. between a Revelation and the Thing reveal'd? If he had been as mind-
ful

ful of it as I am, he could not have made the Blunder I have here animadverted upon; which is still the more remarkable, because it is the very first Time that Occasion has offer'd itself of making the proper Application of that Distinction; but it is Mr. *Trapp's* Misfortune to see the Edge of it turn'd directly against himself.

Having thus shewn, that Mr. *Trapp* has acted very prudently in not insisting upon a Point, wherein he is most certainly on the wrong Side of the Question, I shall now repeat the Author's Argument to prove, that the Revelation of the doctrinal Points, wherein we differ from *Protestants*, is a Fact, which has the Evidence spoken of in the aforesaid Paragraph, and which Mr. *Trapp* has granted to be all true.

The Author premises first, that *Protestants* themselves are obliged to depend upon the Evidence spoken of in that Paragraph, to wit, the Testimony and Authority of the Catholick Church in several Articles of Faith allow'd of as such by themselves; and instances in two, viz. 1. The Divine Inspiration of all the Canonical Books both of the Old and New Testament; and 2dly, The Validity of Baptism administer'd by Hereticks. After which he argues thus.

“ P. What solid *Motives* can *Protestants* have for their Belief of the Revelation of the two above mention'd Articles of

“ Faith besides the *Authority* and *Testi-*
 “ *mony* of the *Catholick Church*? I may
 “ boldly defy them to produce any other.
 “ If therefore we can produce the *Testi-*
 “ *mony* and *Authority* of the same *Catholick*
 “ *Church* against them for the Articles dis-
 “ puted betwixt us and them, our Belief
 “ of them is grounded upon the same
 “ *moral Evidence* or *Certainty*, as their Be-
 “ lief is of the two above-mentioned Ar-
 “ ticles; and by Consequence we act as
 “ rationally in believing them to be *reveal’d*
 “ *Articles*, as they do in believing the *In-*
 “ *spiration* of the *Canonical Books* of Scrip-
 “ ture, and the *Validity* of *Baptism* ad-
 “ minister’d by *Hereticks*.

“ Now this Church founded by Christ
 “ himself to be our Guide to Heaven;
 “ this Church so venerable for her *Anti-*
 “ *quity* and the lineal Descent of her
 “ *Bishops* and *Pastors* in the same *Communion*
 “ down from the *Apostles*, so eminent for
 “ her Learning, so respectable for the
 “ many crown’d Heads and Nations sub-
 “ dued by her, not by Violence or Force
 “ of Arms, but by the Lustre of her *Mi-*
 “ *racles* and Holiness of her Doctrine:
 “ finally, so illustrious for the Millions of
 “ Holy Martyrs, and other eminent Saints
 “ all nursed in her Bosom: this Church, I
 “ say, attests, and has always attested the
 “ following historical Facts, to wit, that
 the

“ the twelve Apostles (the first Planters of
 “ her Faith) were all *inspired* Men ; that
 “ whatever they taught relating to the
 “ Christian Doctrine either by *Word of*
 “ *Mouth*, or by *Writing*, were Truths re-
 “ veal’d by God, and dictated by the
 “ *Holy Ghost* ; that they committed these
 “ heavenly Truths either by *Writing* or
 “ by *Word of Mouth* as a *sacred Trust* to
 “ their Successors the Bishops and Pastors
 “ ordain’d by them ; that these were like-
 “ wise commission’d to deliver them to
 “ those, that were to succeed them in the
 “ sacred Ministry : and that by these and
 “ their Successors after them, they have
 “ been thus handed down to us for *reveal’d*
 “ *Truths* from Bishop to Bishop, from
 “ Pastor to Pastor, from Father to Son,
 “ and from Generation to Generation,
 “ throughout all Ages to this very time,
 “ as the *Apostles Creed* has been.

“ These, I say, are Facts, which have
 “ the Testimony of the *Church of Christ*
 “ in all Ages, that is, of the most *credible*
 “ and *illustrious* Body or Society of Men
 “ upon Earth to vouch for the Truth of
 “ them.

“ G. I own, Sir, they are an unanswer-
 “ able Proof of the Truth of *Christianity*
 “ *in general*. But what is this to the Point
 “ in Question ?

“ P. Very much, Sir. For they fully
 “ shew the Weight of the *Testimony* and
 “ *Authority* of that illustrious Body or So-
 “ ciety of Men, which we call the *Catho-*
 “ *lick Church* of all Ages. In a Word,
 “ they shew her to be a Society so very
 “ sacred, that her *Testimony* in any Age
 “ is a sufficient Evidence to make us rea-
 “ sonably believe those Things *reveal'd*,
 “ which she proposes as *reveal'd Truths*.

“ Whence I infer, that we have the
 “ same *moral Certainty* of the *Revelation*
 “ of Christ's *real Presence*, for Example,
 “ in the *B. Sacrament*, of the Doctrine of
 “ *Transubstantiation*, *Purgatory*, *Invocation*
 “ of *Saints*, *Honouring of Reliques*, &c.
 “ as both we and *Protestants* have of the
 “ *Divine Inspiration* of Scriptures: be-
 “ cause we have the same *Testimony* or
 “ *Authority* for the Truth of both: nor
 “ can we reasonably reject the one without
 “ rejecting the other; and then we may
 “ bid adieu to all *reveal'd Religion*.

“ Suppose I should ask a *Protestant*, how
 “ he comes to be assured that all the *Ca-*
 “ *nonical Books* of Scripture were written
 “ by *Divine Inspiration*, and contain the
 “ pure *Word of God*? For the *Inspiration*
 “ of them is neither evident to any Man's
 “ *Senses*, nor can it be drawn as a necessary
 “ Consequence from any Principle of pure
 “ Reason: what other *Motive* or *rational*
 “ *Inducement*

“ *Inducement* could he alledge for his Be-
 “ lief of this capital Point, than the *Testi-*
 “ *mony* or *Authority* of the *Church of Christ*,
 “ asserting it to be an unquestionable
 “ Truth? But if this suffices to convince
 “ his Judgment of the *Inspiration* of *Scrip-*
 “ *tures*, and to oblige him to venture his
 “ Soul’s Salvation upon his Belief of it,
 “ why will not the same *Testimony* and *Au-*
 “ *thority* oblige him likewise to believe the
 “ Revelation of the other Articles just
 “ now mention’d by me? For either the
 “ *Church* appointed by Christ to be our
 “ *Guide* may be securely relied on or not.
 “ If not, a *Protestant’s* Belief of the *In-*
 “ *spiration* of *Scriptures* is rash and incon-
 “ siderate. But if it may be securely re-
 “ lied upon, he acts incoherently in not
 “ believing the other Articles declared by
 “ her to be *reveal’d Truths*. p. 13, 14,
 “ 15.”

This, I think, is abundantly enough to
 shew, that the Author’s above-said Princi-
 ple being supposed, as it now is, to be
 true, Mr. *Trapp’s* *Popish* Adversaries have
 the greatest Advantage possible from it:
 because if a moral Certainty, that God has
 reveal’d such or such a Thing, obliges us
 to believe it (for this is the Principle) and
 if there be this Certainty of the Revelation
 of the doctrinal Points, wherein we differ
 from *Protestants*, it follows manifestly, that

all are bound to believe them. But the Author has now proved, that the Testimony and Authority of the Catholick Church declaring them to be reveal'd Doctrines, is a sufficient Ground to build this Certainty upon; the Consequence therefore is, that Mr. *Trapp's* *Popish* Adversaries have this Certainty on their Side; which is precisely the Advantage intended to be drawn from it. Let us now see what Mr. *Trapp* has to say against it.

S E C T. XVI.

Mr. *Trapp's* Cavils Answer'd.

HE begins thus, p. 25. ‘ Since our Author calls the Revelation of the *Romish* Doctrine, as opposite to ours, a Fact, and puts it (as to the Evidence of it) upon the same Foot with many of the best grounded historical Facts, I ask him, are we then to consider it as a plain historical Fact attested by the Church or not? If we are not, why does he talk in this Manner? Why does he confound Matters of Fact with Matters of Doctrine? The Testimony of a Witness with the Authority of a Dictator?’

The Title of Dictator, as applied to the Church, is new: But since she ‘ has Authority

‘thority in Controversies of Faith,’ even according to the 20th Article of the Church of *England’s* Profession of Faith, I have often heard her call’d the Supreme Tribunal or Judge in Controversies of Religion; and whenever she decides any controverted Point, her Bishops are to be consider’d both as Witnesses and Judges of the ‘Faith once deliver’d to the Saints.’ As Witnesses, they give Testimony like their sub-
 alternate Pastors; but as Judges, they pronounce Sentence with Authority, and their Authority, which is their essential Prerogative, gives Weight to their Testimony as Witnesses. If Mr. *Trapp* can distinguish better than I have done between the Testimony of a Witness, and the Authority of a Judge, as they have a Relation to the Church of *Christ*, I shall be glad to learn of him.

Now to Mr. *Trapp’s* first Question, viz. ‘whether we are then to consider it as a plain historical Fact or not?’ I answer categorically, that if by a plain historical Fact he means such a one as has no Manner of Connection with any Part of the Christian Doctrine (of which there are numberless Examples even in the New Testament) in this Sense we are not to consider the Revelation of the *Romish* Doctrines as a plain historical Fact. But we are to consider it as a plain historical Fact in the same
 Sense

Sense as we consider the Revelation of other Articles of Faith as such. As for Example, who will deny it to be a plain historical Fact, that *Christ* instituted the B. Sacrament at his last Supper in the Eve of his Passion? But it is an historical Fact of such a Nature, as has an immediate and inseparable Connection with a dogmatical Point of Christian Religion: and such is the Revelation of the *Romish* Doctrines, as Mr. *Trapp* is pleased to call them. Or, to instance in another Example, such is the Fact (as Mr. *Trapp* himself calls it, p. 10.) witness'd by the Church, that 'God has 'reveal'd the Scriptures to be the Word 'of God:' because neither of these is a plain historical Fact in the former Sense, but in the latter: it being manifest, that they are inseparably connected with two important dogmatical Points.

This is likewise a plain Answer to Mr. *Trapp's* warm Question, 'Why then does 'he [the Author] talk in this Manner? 'Why does he confound Matters of Fact 'with Matters of Doctrine? For if it be rank Nonsense to say, that mentioning together two Things, which are inseparably connected (such as the Revelation of a Thing, and the Thing reveal'd most certainly are) if I say, it be rank Nonsense to call this confounding Things together, then Mr. *Trapp's* Question is entirely void
of

of Sense; and (to set the Matter in an easy Light) his Question is in Effect as wise and pertinent, as if upon my saying, that Mr. *Trapp* is the Minister of two united Parishes, he should ask me with the same Warmth, ‘ Why I confound the Minister with his two Parishes?’ Because as it is impossible to mention the Minister of two Parishes without mentioning two Parishes; so ’tis impossible to mention the Revelation of a Thing without mentioning some Thing reveal’d. The second Part of his Question relating to the Author’s confounding the Testimony of a Witness with the Authority of a Dictator, is but a Continuation of the same Blunder, and has already been answer’d.

But I shall now put a Question to Mr. *Trapp*, which he will not so easily answer: to wit, How a Thing, which is affirm’d page the 10th, can be denied page the 24th? For page the 10th, just now quoted by me, he calls the Revelation of the ‘ Scriptures being the Word of God a Fact;’ just as the Author does; yet page the 24th he tells us, that ‘ the Revelation of doctrinal Points is not properly the Matter of a Fact.’ Here then we have Mr. *Trapp* against Mr. *Trapp*, and I leave him to reconcile the two Antagonists. But this only passingly.

He

He goes on thus with his Questions,
 ‘ How does the Church (even their own
 ‘ Church, the Church of *Rome*) attest
 ‘ the Revelation of the Pope’s Supremacy,
 ‘ the Infallibility of the Church, Transub-
 ‘ stantiation, Communion in one Kind,
 ‘ and twenty more?’ The Author speaks
 of the Catholick Church; and if the
 Church of *Rome* be that Church, so much
 the worse for Mr. *Trapp*; for in that Case
 his Damnation is unavoidable, unless he
 turns *Papist*; because Salvation is impossi-
 ble out of the Catholick Church; as Dr.
Pearson B. of *Chester* teaches expressly in
 his Exposition of the 9th Article of the
 Creed. I answer therefore, that the Church
 attests the Revelation of the doctrinal
 Points mention’d, in the Definitions of
 her general Councils, and in the very same
 Manner as she attests the Revelation of the
 Consubstantiality of the Son; the Divinity
 and Procession of the Holy Ghost; the
 Divine Personality and Distinction of two
 Natures in *Christ*, &c. All which she
 proves from the Word of God, that is,
 from Scripture, and Apostolical Tradition;
 which are the Rule of her Faith.

But, says Mr. *Trapp*, ‘ if she proves
 ‘ them from Scripture, I am answer’d as
 ‘ to the Truth of them. But this is not
 ‘ Witnessing.’ - What! does a Person
 cease to be a Witness, or destroy the Credit
 of

of his Evidence by proving the Fact to which he gives Testimony! What Man of common Sense ever argued thus!

He goes on thus: 'If she proceeds upon any other Foot, I ask, &c.' My Answer is, that she proceeds upon no other Foot, than the Rule of Faith just now mention'd by me. And so with Mr. *Trapp's* good leave his other Questions, which are indeed superlatively frivolous, may be superseded without any Loss to the Publick.

He concludes the Paragraph with this witty Banter: 'In short, says he, the Church of *Rome* says, that all that the Church of *Rome* says is to be taken for Gospel. But this is not Witnessing, but Dictating.' Sir, it is not barely Witnessing, because whenever the Catholick Church pronounces juridically upon any controverted Point, she is both Judge and Witness in Reference to Matters belonging to the 'Faith once deliver'd to the Saints.' As to his Burlesque upon 'the Church of *Rome's* saying, &c.' I answer, that it has been the Catholick Doctrine in all Ages, that the Faithful are bound to submit to the Decisions of that Holy Catholick Church, which we profess in the Creed. Nay St. *Augustin* gives it no softer Name than that of 'the most insolent Madness' not to do it: and our Blessed Saviour, her
Divine

Divine Founder, has commanded those, that shall refuse to do it, to be rank'd amongst Heathens and Publicans. *Math.* 18. v. 17. I therefore hope that the Catholick Church, of which alone the Author speaks, may command Obedience to her own Decrees and Decisions without deserving to be lampoon'd for it by one, who cannot write common Sense.

'Tis however somewhat strange, that the Author cannot mention the Catholick Church, or draw a true and faithful Picture of her, as he has done in the abovesaid long Passage, but Mr. *Trapp* immediately points at the Church of *Rome*, and cries out, This is the Church he means. For surely the Resemblance between them must be very great, or else the Picture of the one would not so easily put him in mind of the other.

In the next Paragraph, p. 27. Mr. *Trapp* is very smart upon the Author for saying, that his Principle contains a 'full Confutation of Atheists and Deists;' because, says he, 'it supposes the Being of a God,' which an Atheist denies, and will therefore call Begging the Question. This, to the best of my Remembrance, is the first Time Mr. *Trapp* has argued justly, and I congratulate with him for it: but I answer, that the Author does not here take the Word Atheist in it's most rigid Acceptation

tion for one that denies the Being of a God, of which Sort I believe there are but few *in rerum natura*; and scarce worth writing against; but of that Sort of Persons, who tho' they believe the Being of a God, talk as profanely of all reveal'd Religion as Infidels themselves. Now as such prophane Discourses are commonly and properly call'd Atheistical, so the Authors of them may justly be charg'd with the Name of Atheists. And so this weighty Difficulty against a Word dropt passingly, and of no Consequence as to the main Question, is got over.

In the same Page he tells us, that 'every 'one of our Articles of Faith as distinct 'from those of *Protestants* depends entirely 'upon our own Authority.' I answer, that we have received the Revelation of them like that of those in which we agree, from the Testimony and Authority of the Catholick Church; and she received it immediately from the Apostles. If Mr. *Trapp* be not satisfy'd with this, he will do well to shew us a better and surer Way of conveying the Revelation of the Christian Doctrine down to this Time: but I hope he will no more call his *Jews*, *Turks*, and *Pagans*, to the Aid of the Catholick Church, which stands in no need of these foreign Troops to support the Authority and Credit of her Testimony.

S E C T.

S E C T. XVII.

Mr. *Trapp* proved guilty of S L A N D E R.

IN Answer to these Words of the Author: ' It has happen'd more than
' once, that the Catholick Church has been
' silent for some Time in Reference to Ar-
' ticles of Faith, even allow'd of as such
' by *Protestants*. The Reason whereof is,
' because the Church never decides any
' Doctrine to be an Article of Faith 'till
' after the most diligent Enquiry and ma-
' ture Deliberation, and generally upon
' Occasion of Disputes rais'd about it.'
In Answer, I say, to these Words Mr.
Trapp writes thus, p. 28. ' If they be
' really Articles of Faith now, they were
' always so; tho' perhaps not so explicitly
' declared, nor so strongly guarded. Very
right: but is not this plainly the Author's
Meaning? For what are the Church's De-
cisions but her juridical Declarations after
Examination, that such or such Doctrines
(which this or that Heretick calls in Ques-
tion) are and have always been Articles of
Faith? But were they therefore always
explicitly declared to be so by the Catho-
lick Church? The contrary is manifest,
and own'd by Mr. *Trapp* himself. 'Tis
therefore plain, that there are certain Ar-
ticles

ticles of Faith, in Reference to which the Church has for some Time been silent as to any explicit Declaration of them, 'till new-broach'd Heresies, unknown and unforeseen before, obliged her to pronounce Sentence by the Definitions of her Councils, in Order to guard the Faithful against the spreading Poison. And what Reason then could Mr. *Trapp* have to snarl at the Author upon this Head, but the irresistible Itching he has to contradict his Adversary, tho' without Rhime or Reason?

But his following Words contain a most impudent Slander. For, having said, that 'it they be really Articles of Faith now, 'they were always so,' (which is most certainly true) he continues thus: 'I take 'Notice of this, because *by deciding a Doctrine to be an Article of Faith, the Papists mean making it so*; whereas we utterly deny, that the Church has Authority to 'make an Article of Faith.' The Proposition, I have mark'd in *Italick* Letters, is what I call a most impudent Slander. For in Reality an Accusation, which makes the whole Body of Catholick Bishops and Doctors no better than so many Madmen, is too enormous to be answer'd in polite Language. I therefore boldly challenge Mr. *Trapp* to produce any one Divine of the Church of *Rome*, who has taught, that 'by *deciding* 'an Article of Faith is meant the same as
' *making*

‘ *making it to be One.*’ Which if he cannot do, I leave the Publick to determine, what Judgment is to be made of such a Writer.

However, for the Satisfaction of the Reader, I shall here transcribe a Passage from the Author of *Charity and Truth*, containing the very Reverse of what Mr. Trapp charges his *Popish* Adversaries with. The learned Author of this Book, who has taught Divinity for many Years, and is therefore above all Suspicion of not knowing the true and genuine Doctrine of his own Church in any Branch of it, writes thus, C. 3. Q. 8. p. 178, 179, 180.

“ But did the Catholick Church make
 “ *new Articles of Faith*, when she defined
 “ against the *Donatists*, that *Baptism* may
 “ be *validly administer’d* out of the *Catho-*
 “ *lick Church*, and when she settled the
 “ whole *Canon* of Scripture? For the *first*
 “ was not an Article of Faith in St. Cy-
 “ *prian’s* Time, nor the *latter* even in
 “ the fourth Century. ANSWER. She
 “ made indeed, as an *Orthodox Guide*, those
 “ two *Articles* (of which some of her Chil-
 “ dren had formerly doubted) *known* to the
 “ Faithful: But she did not make them *Ar-*
 “ *ticles of Faith*; for this is more than the
 “ *Apostles themselves* could do. Articles of
 Faith are the Work of God alone. He made
 “ them

“ them all by *revealing* them to the *Apostles*,
 “ who were *commiffion’d* to make them
 “ *known* to the *Catholick Church*; as she is
 “ *commiffion’d*, when the *Primitive* and
 “ *Apostolical Faith* is call’d in *Question*,
 “ to make it *known* to her *Children*.
 “ For to *make* *Articles* of *Faith*, and to
 “ *make* *them* *known*, are quite *diffe-*
 “ *rent* *Things*. *God* *made* *them* *Articles*
 “ *of* *Faith*; but the *Catholick Church* and
 “ the *Apostles* made them *known*, as ortho-
 “ *dox* and *authentick* *Publishers* of the
 “ *Divine Revelation*. *Engliſh* *Laws* are
 “ not made but by the *King* and *Parliament*;
 “ but thoſe, who print them by *Authority*,
 “ make them *known* to the *Publick*.

“ It was therefore an *Article of Faith* in
 “ *St. Cyprian’s* *Time*, that *Baptiſm* may
 “ be *validly adminiſter’d* by *Hereticks* and
 “ *Schiſmaticks*. But many *Catholicks* (as
 “ *St. Cyprian* and his three *Councils* at
 “ *Carthage*) did not know it. For the
 “ *Catholick Church*, the *Orthodox Judge* of
 “ *Controverſies*, had not *examined* and
 “ *decided* the *Queſtion*, ſince *Agrippinus*
 “ had ſtarted it. And it was her *Authori-*
 “ *ty* that convinced *St. Auguſtin*, as it would
 “ have convinced *St. Cyprian*, had he lived
 “ to ſee it. *Neither* *durſt* I, ſays he, be
 “ *poſitive* [that *Baptiſm* can be adminiſter’d
 “ *validly* out of the *Catholick Church*] if
 “ I were not ſupported by the *unanimous Au-*
 “ *thority*

" *thority of the whole Church ; to which he*
 " [St. Cyprian] *would doubtless have sur-*
 " *render'd, if the Truth of this Question*
 " *had been then upon a diligent Enquiry de-*
 " *clared and settled by a General Council.*
 " *For if he extols St. Peter for being pa-*
 " *tiently and peaceably corrected by one later*
 " *Apostle, how much sooner would he and*
 " *his Provincial Council, when Truth ap-*
 " *pear'd, have yielded to the Authority of*
 " *the whole World? Lib. de Bapt. C. 4.*

" *It was reveal'd to the Apostles (and*
 " *was therefore an Article of Faith from*
 " *the Beginning) what Books were inspired.*
 " *But, in Relation to some of these Books,*
 " *it was not a known Article of Faith in the*
 " *fourth Century. For the whole Christian*
 " *Revelation is not known to all the Faith-*
 " *ful at all Times ; nor is every Article of*
 " *it in particular always proposed to them*
 " *to be believed. 'Tis sufficient for them to*
 " *believe as much as they have an Oppor-*
 " *tunity to know : and as for the rest,*
 " *to be assured, that they have an infalli-*
 " *ble Rule, and an orthodox Guide.*

" *What then does the Catholick Church*
 " *propose to her Children to be believed in*
 " *particular? 1. All Things which are*
 " *clear in Scripture. 2dly, All Things*
 " *defined by any general or particular*
 " *Councils, which are known to have de-*
 " *liver'd*

“ liver’d her Faith, or which she is known
 “ to have approved.”

Thus far this Author, who, I am very sure, teaches nothing but the current Doctrine of the Church of *Rome*, and to which every Divine of that Communion would readily subscribe, if there were Occasion for it. And how then has Mr. *Trapp* the Confidence to assert, that ‘ by Deciding a ‘ Doctrine to be an Article of Faith, ‘ *Papists* mean making it to be so?’ If there be any Ground for it, why is it asserted without any Proof? Why are not the very Words of the Authors that maintain it fairly quoted, to prevent all Suspicion of foul Dealing? If Mr. *Trapp* says, he was told so by his Masters at the University, this Excuse might pass in a young Scholar, but not in one, that sets up for a Doctor in *Israel*, and Writer of Controversy; whose first Business ought to be to inform himself exactly of the Doctrine of his Adversaries: and this is only to be learnt from their own Books, from the Decisions of their Councils, or authentick Professions of Faith; but not to be taken upon Trust from the Misrepresentations of their profess’d Enemies. I therefore recommend once more to him the Writings of the Author, I have just now quoted: For if he designs to continue Writing against *Po-
 pery*,

pery, as it is nick-named, 'tis high Time for him to come thoroughly acquainted with the true and real *Popery*, which he is to confute, and not the *spurious* one, which *Papists* utterly disown, and are as ready as himself to confute. In a Word, wherever Mr. *Trapp* has pick'd up his Slanders against the Church of *Rome*, whether at School or else where, his retailing them in Print will only publish his Ignorance or Insincerity, but never recommend him for a learned or judicious Writer.

S E C T. XVIII.

Mr. *Trapp's* Doctrine concerning the *Divine Inspiration of Scriptures*, and *Baptism* administer'd by *Hereticks*.

THE Author has exemplified in two Articles of Faith, which he says are own'd as such by the Church of *England*, and for the Revelation of which, she is obliged to depend upon the Testimony and Authority of the Catholick Church. These two Articles are first, that 'all the Books of the Old and New Testament, as printed in the *Protestant* Bible, were written by Divine Inspiration: and 2dly, that 'Baptism is validly administer'd by Hereticks.' To which Mr. *Trapp* answers thus,

thus, p. 29. ' It is absolutely false, that we allow these Points to be Articles of Faith. The first of them is indeed a Truth fundamental to Christianity, but it is not itself an Article of Faith.'

Is Mr. *Trapp* in earnest? And will the Church of *England* adopt this Doctrine? I rather believe she will call him to an Account for it. Because if the Divine Inspiration of Scriptures be not an Article of her Faith, it follows plainly and demonstratively, that it is not an Article of her Faith, that the Canonical Books of Scripture contain the Word of God: for to be inspired by God, or reveal'd immediately by God, and to be the Word of God is one and the self-same Thing. So that whoever denies the Scriptures to be written by Divine Inspiration, denies at the same Time, that they are the Word of God: and by Consequence whoever denies it to be an Article of Faith, that they were written by divine Inspiration, denies it to be an Article of Faith, that they are the written Word of God. By another Consequence he denies it to be an Article of Faith, that the sacred Penmen were inspired Writers. In a Word, he denies it to be an Article of Faith, that the *four Evangelists* when they wrote their Gospels, or *St. Paul*, or the other Writers of the Canonical Epistles were inspired Men. For if the Divine Inspiration of Scriptures be not an Article of Faith, it cannot be an Article of Faith, that they who wrote them were inspired.

What a Wound does this give to the Belief of a reveal'd Religion? How glad will those modish Gentlemen be, who make a Jest of it, to have this important Concession made them by a Minister of the Church of *England*, and in a Book solemnly dedicated to the King?

As to Mr. *Trapp*'s saying, that the 'Divine
'Inspiration of Scriptures is a Truth
'fundamental to Christianity, and pre-
'vious to all our Faith.' I answer, that
wherever he has pick'd this up, 'tis a meer
evasive Jingle of Words, intended to throw
Dust before the Eyes of ignorant People,
who will mistake it for profound Learning:
Because if it be only a Truth previous to
Christianity, 'tis 'not itself a Branch of the
Christian Faith, and by Consequence it is no
Heresy to deny it: For all Heresy is contrary
to some Article of the Christian Faith.
Whence I infer again, that according to Mr.
Trapp's Doctrine it is no Heresy to deny
that the *four Evangelists* and the other sacred
Writers were inspired Men: Neither is it He-
resy to deny that Scriptures are the Word
of God; and so to prevent all Scruples of
tender Consciences, Proclamation ought to
be made to both Sexes of the united Parishes
of *Christ-Church* and *St. Leonard's*, that
when they read the Bible, or hear Mr. *Trapp*
quote a Text of Scripture, they may deny
it to be the Word of God without incurring
the Guilt of Heresy; since their own Reve-
rend

rend Minister has now taught them in positive Terms, that the Divine Inspiration of Scriptures is no Article of Faith, and no Man can be guilty of Heresy, unless he denies some Article of Faith. For my Part, I cannot have so bad an Opinion of the Church of England, as to think she will approve of this Doctrine.

Mr. *Trapp* having told his Reader, that the Divine Inspiration of Scriptures is no Article of Faith, proposes the following Questions : ' For how is this Point reveal'd to us ? In Scriptures ? That's circular arguing, or proving a Thing by itself. By any other Revelation ? We pretend to none, and it would be irrational to expect any.' The first and principle Question, *viz.* ' How the Divine Inspiration of Scriptures is reveal'd to us ? ' is already answered directly by the Author of *Charity and Truth* in these Words : ' It was reveal'd to the Apostles (and was therefore an Article of Faith from the Beginning) what Books were inspired. But in Relation to some of these Books, it was not a known Article of Faith in the fourth Century. For the whole Christian Revelation is not known to all the Faithful at all Times.' This Answer I stand to : and so Mr. *Trapp* might have kept to himself his other Question, to wit, ' whether it be reveal'd in Scriptures ? ' because the Author's profess'd Intent is to maintain, that tho' the

Divine Inspiration of Scriptures be an unquestionable Article of the Christian Faith, yet this important Article cannot be proved from Scripture : and as he had no Reason to suspect that this Article would be disputed with him, he made use of it as an Instance to prove, that there are some Articles of Faith allow'd of as such by both Churches, which were not known as such to all the Faithful at all Times, and for the Revelation whereof both Churches are obliged to depend upon the Testimony and Authority of the Catholick Church.

I am sure this was St. *Augustin's* Judgment in Reference to the Article in Question, when he declared that ' he would not believe ' the Gospels themselves, unless the *Authority* ' of the Church compell'd him to it.' cont. Epif. fund. C. 4. which is as plain and formal a Declaration as can be express'd in Words of the entire Dependance he had on the Authority of the Catholick Church in Reference to the Article under Debate. But what Interpretation does Mr *Trapp* put upon these plain Words of St. *Augustin*? 'Tis really shameful, nay a visible Banter on Mankind. St. *Augustin*, says he, ' means ' no more in those Words, than that he ' would not believe the Gospels to be the ' Word of God, unless he had *sufficient* Authority of Testimony to convince him that ' they were so.' p. 10. 'Tis very certain, that

that St. *Augustin* judg'd the Authority, he speaks of, to be a sufficient one to depend upon. But has he left it uncertain what Authority he means or speaks of? Has he left any Room for Doubts or precarious Guesses? Has he not specified by Name the Authority of the Church, and told us it is that very Authority, which compell'd him to believe the Gospels to be the Word of God, and without which he would not have believed it? And will not then Mr. *Trapp*'s Interpretation appear most highly impertinent and frivolous to all Men of Sense? Will not all judicious Readers be moved to Indignation at the Man's intolerable Assurance in attempting to impose so grossly on their Judgments?

How much the honester and sincerer Part did *Martin Luther*, the great Patriarch of the Reformation, act, when he declared that 'he cared not a Rush, if a thousand *Augustins* or a thousand *Cyprians* stood against him?' cont. Reg. Aug. Tom. 2. Fol. 344. 2. 'Nor concern'd himself what *Ambrose*, *Augustin*, the Councils, or Practice of Ages say.' For says he, 'I know their Opinions so well, that I have declared against them.' Ibid. Fol. 347. 1. This Dealing above Board is certainly much more commendable than racking and torturing the Words of the Fathers, and making them in spite of common Sense speak Things palpably foreign to their most obvious and natural Meaning.

After the Questions p. 29. now answer'd, Mr. *Trapp* adds very gravely, ' the Author ' himself, as the Tendency of his Argument necessarily requires, puts it [the ' Divine Inspiration of Scriptures] upon ' the Authority of the Church ; and he very ' well knows, that we do not acknowledge ' the Authority of the Church and the Authority of God to be equal, much less to ' be one and the same Thing.' If Mr. *Trapp* be not blinded with Prejudice, he must know the same of us. 'Tis however very true, that the Author ' puts it upon ' the Authority of the Church ;' and a no less Man than St. *Augustin* has done the same above eleven hundred Years before the Reformation. But did this great Doctor of the Catholick Church in so doing ' acknowledge the Authority of the Church and ' the Authority of God to be equal, or one ' and the self-same Thing ?' Did he make no Difference between the Authority of God, who alone makes Articles of Faith by revealing them, and the Authority of the Church commission'd to declare and make them known to the Faithful ? Cannot Children acknowledge the Authority of their Parents without derogating from the supreme Authority of God ? And is not the Catholick Church our Spiritual Mother, whom God has appointed to be our Guide in Things appertaining to Salvation, and whose

Voice

Voice he has commanded us to hear under pain of eternal Damnation ; as is manifest from his own sacred Words already so often repeated ? Or do we affront God, and put him upon the Level with his Creatures, by respecting and obeying that Authority, which himself has establish'd, and commanded us to respect and obey ?

What wretched Stuff then has Mr. *Trapp* here obtruded upon the Publick ? To say nothing of the abominable Calumny his Words imply by insinuating, that '*Papists* make the Authority of the Church equal with that of God, nay one and the self-same Thing.' But I shall make bold to admonish this unthinking Scribbler, whose Passion has got entirely the Master of his Reason, that, tho' the Authority of the Catholick Church be infinitely inferior to that of God, who is the Source of all Authority upon Earth, yet he will certainly have his Portion in the other World amongst Heathens and Publicans, if he refuses to hear her Voice ; and amongst Slanderers, whom *St. Paul* excludes from the Kingdom of God, unless he retracts the Calumnies, he has publish'd against his *Popish* Adversary.

As to the other Article, to wit, 'the Validity of Baptism administer'd by Hereticks,' which Mr. *Trapp* also denies to be an Article of the Church of *England's* Faith, 'tis plain at least, that it was an Article

cle of the Orthodox or Catholick Church's Faith in St. *Augustin's* Time, who was the Church's chief Champion in Defence of it against the Donatists; and in his Disputes with those Hereticks declared likewise expressly, that it cannot be proved from plain Scripture, but that the Church's Decision of it ought to be submitted to, and depended upon.

That it was undoubtedly an Article of the Orthodox or Catholick Church's Faith in St. *Augustin's* Time, is already proved from the Words of that Father quoted by the Author of *Charity and Truth*. I shall repeat a Part of them. 'Neither durst I (says St. *Augustin* L. de Bap. C. 4.) be
' positive, if I were not supported by the
' unanimous Authority of the whole Church,
' to which he [St. *Cyprian*] would doubt-
' less have surrender'd, if the Truth of the
' Question had been then, upon a diligent
' Enquiry, declared and settled by a Gene-
' ral Council.' It seems then that when St. *Augustin* wrote his Book *de Baptismo*, the Validity of Baptism administer'd out of the Church, or by Hereticks, was an Article declared and settled, after diligent Enquiry, by the Authority of the Universal Church. Now it appears very strange, that what was a declared Article of the Church's Faith in St. *Augustin's* Time, should be denied by Mr. *Trapp* to be an Article of the Church
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of *England's* Faith now. Besides if it be reasonable to judge of a Church's Faith by her Practice, as the Church of *England's* Practice, in Reference to this Article, is conformable to that of the Universal Church, so it is reasonable to judge her Faith to be so too: Tho' Mr. *Trapp*, whose Knowledge is not answerable to his Assurance, has positively deny'd it.

But let us now suppose the Author had instanced in another Article, to wit, the Lawfulness of Infant Baptism; will Mr. *Trapp* pretend either to prove this from any plain Text of Scripture, or deny it also to be an Article of the Church of *England's* Faith? If he does, first, the *Anabaptists*, whose capital Error consists in denying it, will triumph over him: And 2dly, the 27th Article of the 'Church of *England's* Profession of Faith,' as Bishop *Burnet* expressly calls it, will rise in Judgment against him. Yet this Article alone is sufficient for the Author to gain his principal Point.

But as Mr. *Trapp* affects very much to have two Strings to his Bow, tho' the one is generally as weak and rotten as the other, he answers, 2dly, that 'tho' he did acknowledge the two Points to be Articles of Faith, and that upon the Authority of the Catholick Church's Decisions, yet what the Author aims at would by no

‘ means follow, p. 29. 30.’ No! that’s very strange. For if the Church of *England* acknowledges the two abovesaid Points to be Articles, and that purely ‘ upon the Authority of the Catholick Church’s Decisions,’ does it not follow, that other Points decided by the Authority of the same Catholick Church to be Articles of Faith, ought likewise to be acknowledged as such? And is not this the very Point the Author drives at.

SECT. XIX.

Mr. *Trapp*’s trifling Cavils answered.

BUT, says Mr. *Trapp*, ‘ which Church? ‘ For that the Church of *Rome* is the ‘ Church, says he, I will not grant.’ But I hope, good Sir, you will grant at least that the Catholick Church is the Catholick Church: And have not you yourself now put the Question upon that Foot? But, tho’ you had not, pray what Church has our present Dispute the least Reference to but the Catholick Church every where, as distinctly named and specified as it is in the Apostles Creed. Let the Reader but look back upon the 15th Section, where he will find the whole Piece, about which the Dispute is, and then let him judge whether the

Author

Author speaks of any Thing but the Church of *Christ* in general, or the Catholick Church profess'd in the Creed, which is there so fully described, that it is impossible to mistake the Author's Meaning. If the Picture there drawn (which Mr. *Trapp* has clapp'd under an *& cætera* to hide it from his Readers) has an exact Resemblance with that Body or Society of Christians, who are in Communion with the See of *Rome*, I repeat once more, then woe be to Mr. *Trapp*; for he not only loses his Cause, but his Soul into the Bargain. But if (whether that be so or no) it be the true and faithful Picture of the Church of *Christ*, of the Catholick Church, in a Word, of the Church we profess in the Creed, in whatever Body or Society of Christians it is owned to be, what can be more trifling than to drag in by Head and Shoulders the Church of *Rome*, which is wholly out of the Question?

To these Words of the Author, ' This Church founded by *Christ* himself to be ' our Guide to Heaven.' Mr. *Trapp* answers, ' 1. We are now speaking of the ' Church as a Witness, not as a Guide.' What! barely as a Witness, and not a Guide! Are we not, according to Mr. *Trapp*'s own Agreement in his above-said second Answer (which he must not forget so soon) speaking of the Authority of the
Catholick

Catholick Church deciding the Revelation of the two Articles in Question? And is this speaking of her barely as a Witness, and not as a Guide?

But he answers 2dly, that ' the Scriptures are our principal Guide to Heaven, ' the Church is only our Secondary, and ' the last is no longer a true Guide, than ' as itself is guided by the first, p. 30.' This Answer confounds the Notion of a Rule with that of a Guide. The reveal'd Word of God, whether written or unwritten, as the Author has fully proved, is the whole and sole Rule of Faith: But the Catholick Church is the Guide, that directs her Children by that Rule: And the Difference between them is the same as there is between the Law and the Judge that interprets it, or pronounces Sentence according to it. This is the controversial Language of all I have ever read upon this Subject besides Mr. *Trapp*, who loves to confound Things, and finds his Convenience in so doing.

'Tis very true, that the Catholick Church is intirely guided by the Word of God, either written or unwritten, as I have said, and never pronounces definitively or dogmatically, but according to it, which therefore is properly called her Rule of Faith by all controversial Writers; but as there are some obscure Texts of Scripture, and the
Dead

Dead Letter cannot interpret it self : And as there are likewise several dogmatical Points, which cannot be proved from Scripture, (I shall now only mention the Lawfulness of Infant Baptism against *Anabaptists*) in both these Cases, the Catholick Church is a necessary Guide to us ; and 'tis from her Mouth we must learn what God has reveal'd, what not. Thus a Torch-bearer, that walks before a Man, and conducts him through dark and unknown Paths, is properly his Guide, tho' himself be guided by the Light of the Torch which he carries in his Hand. The Application is obvious to common Sense, and shews how much Mr. *Trapp* delights in little trifling Cavils.

But nothing can be more trifling than his Answer to a Part of the above-quoted long Passage of the Author. Mr. *Trapp* has parcell'd it out into several Pieces. But because it will be clearer being put together, and is but short in it self, I shall repeat it once more. 'This Church' (says the Author, speaking of the Catholick Church, mentioned and described just before) 'attests, and has always attested the following Historical Facts, to wit, that the twelve Apostles, the first Planters of her Faith, were all inspired Men; that whatever they Taught, relating to the Christian Doctrine by *Word of Mouth*, or by *Writing*, were Truths revealed by God. That

' That they committed those heavenly
 ' Truths either in *Writing*, or by *Word of*
 ' *Mouth*, as a sacred Trust to their Succes-
 ' sors the Bishops and Pastors ordain'd by
 ' them: That these were likewise Commis-
 ' sion'd to deliver them to those that were
 ' to succeed them in the *Sacred Ministry*;
 ' and that by these, and their Successors
 ' after them, they have been handed down
 ' to us as *reveal'd Truths* from Bishop to Bi-
 ' shop, from Pastor to Pastor, from Father
 ' to Son, and from Generation to Genera-
 ' tion, throughout all Ages to this very
 ' Time, as the *Apostles Creed* has been.'

This is the Passage, in Answer to which,
 Mr. *Trapp* has fill'd five Pages with such tri-
 fling Stuff, that I will not waste my Time
 and Paper in following him Step by Step,
 as I have done hitherto, but leave him to
 the Judgment of his Readers. I cannot
 however, pass over some very learned Cri-
 ticisms here and there interspersed, as

' 1. That the Doctrines taught by the A-
 ' postles, would have been Truths reveal'd
 ' by God, whether the Church had attested
 ' it or not. 2. That the *Apostles Creed*
 ' has been handed down both by Word of
 ' Mouth and Writing. 3dly. That the Au-
 ' thor saying, this Church attests, speaks in
 ' the present Tense. And 4thly, that the
 ' Apostles did not preach to Bishops and
 ' Pastors only, but, as all the World knows,
 ' they

‘ they preach’d the Gospel to every Creature that would hear them.’ Who can forbear admiring the profound Erudition of this Writer! ’Tis however, highly probable, that the Apostles were particularly vigilant and careful to Instruct those, that were to succeed them in the Sacred Ministry; as I may presume that those, who are design’d for the *English* Clergy, are train’d up to Learning in the Universities with greater Care than Gentlemen, who at their Return home intend to turn Statesmen, Soldiers, Lawyers, or Fox-Hunters: And ’tis but fitting indeed, that a Bishop should be a better Divine than the Lieutenant-General of an Army, and a Parson more learned than a Constable, or Justice of the Peace; tho’ Mr. *Trapp* indeed is no Instance of it.

In like Manner therefore, though the Apostles preach’d to all and wrote for all, we cannot entertain so mean an Opinion of their Zeal for the perpetuating of the whole reveal’d Christian Doctrine, and the true Sense of every Branch of it, as to imagine that they took not a peculiar Care to instruct those, whom they design’d for Holy Orders, and those above all others, whom they made Choice of for Successors in the highest Ecclesiastical Dignity, and who were by Consequence to be the Guides and Governors of the Flock of *Christ* after their Decease;

Decease ; as *St. Paul* expressly told the *Ephe-
sian* Elders ; to whom after having made a
kind of Protestation, that *he had not shun'd*
to declare to them all the Counsel of God, he
spoke thus : *Take heed therefore unto your-
selves, and to all the Flock, over the which the*
Holy Ghost has made you Overseers to rule the
Church of God, Acts 20. v. 27, 28. And
the same Apostle writes thus : *Let a Man so*
account of us as of the Ministers of Christ, and
Stewards of the Mysteries of God, 1 Cor.
c. 4. v. 1. which is doubtless to be under-
stood of the Episcopal Order in all Ages ;
tho' *Mr. Trapp* seems strongly inclined to
the levelling Principle. For in Answer to
the Author's saying, that ' the Bishops and
' Pastors ordain'd by the Apostles were
' likewise commissioned to deliver them
' [the Doctrines deposited with them] to
' those who were to succeed them in the
' sacred Ministry.' ' This (says *Mr. Trapp*)
' supposes that Bishops and Pastors only in
' Virtue of their Commission or Holy Or-
' ders as Bishops and Pastors, have Autho-
' rity to deliver down the reveal'd Truths
' whether spoken or written.' Yes surely ;
for is it not the proper Office of Bishops
and Pastors, by Virtue of their Commission
derived originally from *Christ* and his A-
postles, to preach the Word and propagate
the Gospel ? Would *Mr. Trapp* have Per-
sons without Orders, Commission, or Au-
thority

thority mount the Pulpit, and turn Preachers ? Truly he will do well to explain himself, to prevent his falling under the Displeasure and Censure of the Superiors of his own Church, who all lay Claim to a lineal Descent from the Apostles, and to a Commission or Authority in Controversies of Faith (as the 20th Article of Religion expresses it) flowing down to them from the very Fountain-Head.

But be that as it will, those of the Episcopal Order have been regarded by all Antiquity as the Depositories of the reveal'd Truths of Christian Religion. These alone give Sentence definitively, or as Judges in Matters of Faith in general Councils. In a Word, it was with these, that the Apostles deposited the Revelations they had received immediately from God, and the true Sense of them ; I mean with the Bishops, whom they themselves ordain'd : to the end that they might transmit them to their Successors ; and that if any Heresies should arise against the reveal'd Faith, as there did even in the Apostolical Age, they and their Successors might stand in the Gap against them : or if any Difficulty should be started about the true Sense of any Scriptural Text, as it has happen'd in every Age, they might be the authentick Judges and Interpreters of it, according to the Instructions they had received from the Apostles.

These

These Instructions are that Depositum, of which St. Paul says to Timothy: O Timothy, keep that which is committed to thy Trust, 1 Tim. c. 6. v. 20. And again, Hold fast the Form of sound Words, which thou hast HEARD OF ME; that good Thing which was committed to thee, keep by the Holy Ghost, who dwelleth in us, 2 Tim. c. 1. v. 13, 14. Take Notice that he does not say here, which thou hast READ, but which thou hast HEARD OF ME: An unanswerable Argument for Apostolical Traditions. And to shew how careful the Apostle was to have these Traditions handed down to Posterity, he writes thus more fully to the same Holy Bishop: The Things, which thou hast HEARD from me before many Witnesses, the same COMMIT thou to faithful Men, who may be able to teach others also, 2 Tim. 2. 2.

What Reason then had Mr. Trapp to carp at the Author's saying, that 'the Bishops
' and Pastors ordain'd by the Apostles were
' likewise commission'd to deliver the Doc-
' trines deposited with them to those, who
' were to succeed them in the sacred Minis-
' try?' Unless he designs to confute St. Paul as well as the Author. But who can help it, if Mr. Trapp has not Judgment enough to distinguish between what is right, and what not, but thinks himself bound to snarl at every Thing his Popish Adversary says? Or is so fill'd with his Prepossession that

that a *Papist* cannot write common Sense, that even the plainest Truths coming from his Pen are in his prejudiced Imagination turn'd into Falshoods, and have accordingly no Quarter given them, tho' an Apostle himself should give Security for their Orthodoxy ; as in Reality is the very Case of the Author's Proposition we have before us.

But the Master trifling Piece is yet to come. I mean a seven-fold Repetition [p. 34, 35.] of the same stale Topic relating to the Church of *Rome*, as has been already repeated nine Times before. What would the poor Man do, were it not for this Resource, as wretched a one as it is? For my part, I am so nauseated with his frequent Repetitions of it, and so weary of answering it, that I must desire my Readers to look back upon what I have already but too often said upon this Head. I shall only add, that what the Author has hitherto said of the Catholick Church in general is either true or false. If false, let Mr. *Trapp* confute it fairly and upon the Square: and not play at cross Purposes by slinking from the Question, by shifting the Dispute from one Thing to another, and dragging the Church of *Rome* into it in spite of his Adversaries Protestation against it. But if what the Author has said, or will say, in Commendation of the Catholick Church, or in De-
fence

fence of her Authority be true, Mr. *Trapp* ought to rejoice at it and glory in it, if he be convinced in Conscience, that the Church of *England* is a Part of that Church : because whatever is spoken advantageously of the Church of *Christ* in general, redounds unquestionably to the Honour of every particular national Church, which is a Part of that illustrious Body or Society of Christians. But if he has not this Conviction of Conscience, as one would be apt to guess he has not by his perpetually snarling at the Author's Elogiums of it, all I shall say to him is, that he is in a very bad Way.

SECT. XX.

Mr. *Trapp*'s unwarrantable Assertions.

After the Passage of the Author just now quoted, follows this Clause :
 ‘ These, says he, are Facts, which have
 ‘ the Testimony of the Church of *Christ* in all
 ‘ Ages, that is, of the most credible and illustrious Body or Society of Men upon Earth
 ‘ to vouch for them.’ To which Mr. *Trapp* answers thus, p. 35, 36. ‘ Supposing he
 ‘ here understood the Universal Church in
 ‘ our *Protestant* Sense’ [The Author understands it as all Men of Sense and Religion do, when they say the Creed] ‘ yet even then

' then his Reasoning would be most absurd.
 ' The Church, when she appears as a Wit-
 ' ness to Facts proving that such and such
 ' Points are reveal'd Truths, *must lay aside*
 ' *her Character of most Illustrious, and her*
 ' *Character of Churchship it self,* because she
 ' receives it from those reveal'd Truths.'

Instead of the Author's Reasoning being
 most absurd, it will be very much suspected
 that Mr. *Trapp* was in one of his delirious
 Fits, when he wrote this Answer to it.
 What! must the Church lay aside both her
 Title of an illustrious Society, and even
 her Churchship itself, when she appears as a
 Witness to Facts, which prove the Revela-
 tion of such or such doctrinal Points? Was
 there ever such an Extravagance asserted by
 a Man in his Senses? For what is it that
 renders the Catholick Church the most cre-
 dible and illustrious Body or Society upon
 Earth? 'Tis the Dignity of her first Foun-
 ders, the Antiquity of her Establishment,
 the Purity of her Doctrine, the perpetual
 Visibility and uninterrupted Succession of
 her Bishops and Pastors for so many Ages.
 'Tis her having stood the Shock of the most
 bloody Persecutions for the Space of three
 hundred Years, nay, her encreasing and
 gathering Strength under those very Perse-
 cutions; her having carried the Light of the
 Gospel to the most remote and barbarous
 Nations under the Sun, her having made
 Kings

Kings and Emperors submit to her, and become her Children in *Jesus Christ* by the Power of her Preaching and Lustre of her Miracles, and peopled both Earth and Heaven with Millions of holy Martyrs, Confessors, and Virgins.

These and such other Considerations, call'd Motives of Credibility (tho' Mr. *Trapp* out of his profound Ignorance is pleased to carp at the Expression) have render'd her the most illustrious Body or Society upon Earth: and all these are or may be known by the publick Voice of whole Christendom independently of any antecedent Knowledge of the Scriptures: which shews the Frivolousness of Mr. *Trapp's* Reason for his unwarrantable Assertion; and so it is to be hoped that he will, upon better Information, be so good-natur'd hereafter as not to oblige the 'Catholick Church to lay aside both her Character of 'most illustrious, and her Character of 'Churchship, when she appears as a Witness to Facts, proving that such and such 'Points are reveal'd Truths:' because, her Character of the most illustrious Society (from which, as being altogether Spiritual, that of her Churchship is inseparable) depends not upon those reveal'd Truths, but is founded upon the incontestable Truth of the Motives of Credibility, which I have mention'd; and which, whoever will deny, must

must deny the Truth of all Ecclesiastical History, that ever was writ.

If Mr. *Trapp* had reflected upon this, it would have put him in Mind of the Difference there is between the Catholick Church consider'd barely as an illustrious Society, and as she has the Promises made to her in the Scriptures, that 'she shall always be an 'unerring Guide.' By means of which Distinction, we have a large Door open to let us out of the pretended vicious Circle, which Mr. *Trapp* touches upon, p. 36. and 'of which, says he, the Author will presently give such an Example, as he believes can hardly be equall'd.' We shall see, when we come to the Point, whether this Mountain will not bring forth a Mouse. In the mean time his Market is already pretty well forestall'd.

To the young Gentleman's saying, 'I own, Sir, these Facts are an unanswerable Proof of Christianity in general,' Mr. *Trapp* answers thus: 'No, but they are not. So far from it, that they undermine Christianity in general, set aside the real irrefragable Proofs of it, and substitute false ones in it's stead; as I have shewn.' As he has shewn! where is it that he has shewn this? This Trick of sending his Readers back upon a Fool's Errand is of no small Use to him upon several Occasions. But let us now consider his bold, I may say mad Assertion.

tion. What! does the Church's Testimony of these Facts, to wit, that ' the twelve ' Apostles were inspired Men; that what- ' ever they taught relating to the Christian ' Doctrine were Truths reveal'd by God, ' and dictated by the Holy Ghost; that ' they deposited these heavenly Truths with ' their Successors, the Bishops and Pastors ' ordained by them; that these were like- ' wise commission'd to deliver them to ' those, who were to succeed them in the ' sacred Ministry, and that by these and ' their Successors after them they have been ' handed down throughout all Ages to this ' very time : Does, I say, the Churches ' Testimony of these Facts undermine ' Christianity in general?' If so, it must be either by Reason of the Falshood of the Facts themselves, or the Disreputation and Incompetency of the Witness that attests them. Let Mr. *Trapp* chuse which of the two he pleases, it will turn to his Confusion. Nay I wish it may not be found that he himself is in reality the Underminer. For since the Church's Authority has always been justly regarded as the great Bulwark of Christianity, his undermining the one by bringing it into Contempt, is effectually undermining the other. And will not the Church of *England* have Reason to complain, that whereas she has always consider'd herself as an illustrious Portion of the
Catholick

Catholick Church, and claim'd it as a Right to be consider'd as such by others, Mr. *Trapp* has, by depreciating as much as in him lies the Authority of the Church Universal, wounded the National Church of *England* in that very Part of her Honour, whereof she is so tender? Because every Part of a Society is a Sharer both in the Honour and Dishonour of the whole; and the Authority of a National Church will make but a mean Figure in the World, when that of the Catholick or Universal Church is represented under a contemptible Character.

But the Bishops of every National Church are chiefly concern'd in this Matter. Because the Ecclesiastical Authority is unquestionably lodg'd in the Episcopal Order, whom God has charged with the Government of his Church. *Acts* 20. v. 28. What will then the Bishops of the Church of *England* think of a Man, who even reproaches his Adversary for maintaining this Authority, and requiring a Submission to it according to the Doctrine of *St. Paul*? *Heb.* 13. v. 17. What will they think of one, who will not allow them to act as Judges in Controversies of Faith, or as Guides of the Faithful, but barely as Witnesses, when they declare the Revelation of any doctrinal Point? p. 9. For is not this divesting

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them of the Authority which God has put into their Hands?

The 20th Article of Religion declares, that 'the Church has Authority in Controversies of Faith,' and the undeniable Consequence of it is, that she is a Judge and Guide in such Controversies. But what does the Article mean by the Word Church? Does it mean the Lay-flock? No surely; for these have no 'Authority in Controversies of Faith.' It therefore means the Governing Part of the Church, that is, the Clergy only. Tho' Mr. *Trapp* has, p. 10. reproach'd his *Papish* Adversaries for taking the Word Church in this Sense. But it means principally the Episcopal Order, whose Authority is therefore directly struck at by him, when he asserts, as he does p. 9. that 'the Authority of the Catholick Church in declaring the divine Inspiration of Scriptures is no more than the Authority of a Witness to a Matter of Fact.' That is to say, no Authority at all. Because witnessing barely as witnessing is no Exercise of Authority: and the Difference between deciding and witnessing is obvious to common Sense. Nay, Mr. *Trapp* himself in the 5th and 6th Distinction of his Clue, which mark out the Difference between Testimony and Authority, and the Difference between a Guide and a Witness, and which he there promised to make Use of

of perpetually, has sufficiently intimated his Intention of stripping the Catholick Church of the Authority of a Judge and Guide in Controversies, and leaving her no other Part to act than that of a Witness. So that it was not a passing Thought or Inadvertency, but a premeditated Design from the very Beginning to run down the Church's Authority, and in Consequence to humble the Bishops, in whom that Authority, is lodg'd by God himself: and this Mr. *Trapp* thought necessary in order to answer the Author's first Dialogue, the Contents whereof are the general Grounds of the Catholick Faith: and as the Authority of the Catholick Church is the strongest Bulwark of the Catholick Faith, the Author's main Drift throughout that Dialogue is to maintain that Authority, as he is expressly reproach'd by Mr. *Trapp*.

But this Enemy of Authority goes still further in his pious Endeavours to make the Church, that is to say, the Bishops, who are her Representatives in all Debates, wherein the Catholick Faith is concern'd, appear as despicable as is possible. For has he not just now told us, that ' the Universal Church, even as understood in the *Pro-*
' *testant* Sense, when she appears as a Wit-
' ness to Facts proving that such or such
' Points are reveal'd Truths, must lay aside
' her Character of most illustrious, and her

‘ Character of Churchship itself?’ Nay has he not explain’d himself upon this Head yet more fully, p. 10. where after having p. 9. stripp’d the Church of her Judicial Authority, and brought her down to the low Condition of a bare Witness, he tells his Readers, that ‘ even in witnessing that ‘ God has reveal’d, &c. the Church does ‘ not act in her Spiritual Capacity, or more ‘ plainly ’tis not the Church as Church, but ‘ the Body of Christians consider’d too not ‘ as Christians, but as rational honest Men.’ Miserable Church! Miserable Bishops! who have no Authority to act as Judges, no Authority to define what are reveal’d Truths, what not; and as Witnesses, are no better than honest rational Cobblers or Porters. Will the Bishops of *England* relish this levelling Doctrine? Will they suffer themselves to be thus thrown by one of their own Ministers into the Rubbish of the very meanest of their Lay-Subjects.

S E C T. XXI.

The Author falsely accused of running round in a Circle.

MR. *Trapp* labours hard p. 37 and 38, to prove, that the Author runs round in

in a Circle. The Piece accused of this Absurdity is as follows.

' P. These, I say, are Facts, which have
' the Testimony of the Church of *Christ* in
' all Ages, that is, of the most credible and
' illustrious Body or Society of Men to
' vouch for the *Truth* of them.

' G. I own, Sir, these are an unanswer-
' able Proof of the Truth of Christianity in
' general ; [Mr. *Trapp* says they undermine
' it] but what is this to the Point in Ques-
' tion ?

' P. Very much, Sir : for they fully
' shew the Weight of the Testimony and
' Authority of that illustrious Body or So-
' ciety of Men, which we call the Catho-
' lick Church of all Ages: In a Word, they
' shew her to be a Society so very sacred,
' that her Testimony in any Age is a suffi-
' cient Evidence to make us reasonably be-
' lieve those Things reveal'd, which she
' proposes as reveal'd Truths.

This is the Piece, which Mr. *Trapp* says,
' is such an Example of Running round in
' a Circle, as he believes can hardly be
' equall'd.' But we shall soon see, whether
we are indebted to his profound Penetration
or profound Ignorance for this wonderful
Discovery.

An Argument is then call'd by Logicians
a vicious Circle, when ' two Propositions
' prove each other reciprocally, and neither

‘ of them can be proved but by it’s own
 ‘ Conclusion.’ All then we have to consider is, whether this be the Case we have before us.

To these Words of the Author, ‘ they
 ‘ [the Facts just mentioned] fully shew the
 ‘ Weight of the Testimony and Authority
 ‘ of that illustrious Body or Society of
 ‘ Men, which we call the Catholick Church:’
 Mr. *Trapp* answers very smartly thus:
 ‘ They shew the Weight of the Testimony
 ‘ of the Church! He has all along
 ‘ been proving, that the Testimony of
 ‘ the Church proves the Weight of
 ‘ them.’ That’s false; and being so spoils
 the Circle to all Intents and Purposes. I
 prove it to be false, because the Facts here
 spoken of were never so much as mention’d
 before. How then can it be true, that the
 Author ‘ has been all along proving, that
 ‘ the Testimony of the Church proves the
 ‘ Weight of them?’ The Facts, which
 prove the Church to be the most credible
 and illustrious Society upon Earth, are
 wholly different from those that are attested
 by her, as such a Society: as will appear
 more fully by and by.

Hence it is apparent, that the Author
 had reason to add, that ‘ those Facts (which
 ‘ in Mr. *Trapp*’s Judgment undermine
 ‘ Christianity) shew the Church to be a
 ‘ Society so very sacred, that her Testimony
 ‘ in

‘ in any Age is a sufficient Evidence to
 ‘ make us reasonably believe those Things
 ‘ reveal’d, which she proposes as reveal’d
 ‘ Truths.’ Here Mr. *Trapp* asks again very
 smartly, *They shew Her!* Yes, Sir, they
 shew her. For do not such Facts shew a
 Society to be very sacred both in her Insti-
 tution and all other Respects, which shew
 her to be the Depository of all the sacred
 Truths reveal’d to the Apostles, and her
 Pastors to be (as St. *Paul* expresses it) *the*
Ministers of Christ, and Stewards of the
Mysteries of God? 1 Cor. c. 4. v. 1.

But, says Mr. *Trapp*, ‘ he has all along
 ‘ supposed her to be a Society so very sacred,
 ‘ and therefore of sufficient Authority to
 ‘ establish those Truths by her Testimony.
 ‘ Now it seems those very Truths attested
 ‘ by her, and receiving their Authority
 ‘ from her, give Authority to her as a Tes-
 ‘ tifier.’

I answer, that the Author has not only
 supposed but proved the Church of *Christ*
 to be the most credible and illustrious So-
 ciety upon Earth. But how has he proved
 it? Pray mind this. He has proved it
 from Facts not as attested by her, but as
 attested by all Ecclesiastical Writers, and
 the Voice of whole Christendom. In a Word,
 he has proved it from Facts of the most
 publick Notoriety. ‘ This Church (says

‘ the Author) founded by Christ him-
 ‘ self to be our Guide to Heaven;
 ‘ this Church so venerable for her *Anti-*
 ‘ *quity* and the lineal Descent of her
 ‘ *Bishops* and *Pastors* in the *same Communion*
 ‘ down from the *Apostles*, so eminent for
 ‘ her Learning, so respectable for the
 ‘ many crown’d Heads and Nations sub-
 ‘ dued by her, not by Violence or Force
 ‘ of Arms, but by the Lustre of her *Mi-*
 ‘ *racles* and Holiness of her Doctrine:
 ‘ finally, so illustrious for the Millions of
 ‘ Holy Martyrs, and other eminent Saints
 ‘ all nursed in her Bosom: this Church, says
 ‘ he, attests, and has always attested the
 ‘ following Facts, &c.’

Then he proceeds to a Detail of the
 abovesaid Facts attested by her: that is to
 say, after he has fully proved the Church of
Christ to be the most credible and illustrious
 Society upon Earth from the Motives of
 Credibility here reckon’d up by him. And
 can it be denied, that the illustrious Charac-
 ter of the Church being thus established by
 the Motives of Credibility, her Testimony
 is a legal and sufficient Evidence for the
 Truth of the other Facts attested by her?
 But who can help it, if Mr. *Trapp* be so
 blinded with Prejudice, that he cannot dis-
 tinguish between Facts and Facts? That is,
 between Facts proving the Church to be a
 credible

credible and illustrious Society, and Facts proved from her Testimony, 'as she is such a Society:' whereas they are plainly distinguish'd in the Author's Discourse, and both the one and the other placed before him, not at a Distance, but in the very same Page of his Book.

All this notwithstanding, Mr. *Trapp* (according to his laudable Practice when he trifles most) cries *Victoria*, p. 38. 'If this, says he, be not round and round in as true a Circle as ever was described, I never saw a Circle in my Life.' For my Part, I see nothing that runs round and round but Mr. *Trapp's* Head turn'd with the Circles of his own Imagination. Nay, I really believe he is as ignorant of the true State of the Question relating to the Circle as my *Lord-Mayor's* Sword-Bearer. But if he has a Mind to be better inform'd, I recommend to him a little Book, entituled, *The Rule of Faith*; where immediately after the Preface to the second Part, he will find the Question fully treated from p. 76 to p. 89. in Answer to Dr. *Stillingsfleet*, who, as he was a most exquisite Puzzle-Cause, as well as pleasant Droll, was probably the first Inventer of this ingenious Magical Circle, wherein poor *Papists* are forsooth condemn'd to dance eternally round: tho' the Author of that Book has shewed, that

they have no fewer than five different Ways to get out of it. I only add, that if any Thing new were offer'd in Reply to the many solid Answers long since made to it, the frequent Repetition of it would be excusable: but to have the same stale hackney Topic without any Improvement or Addition, to give it some new Life or Force, or the least Notice taken of our Answers to it, conn'd over and over again like a School-Boy's Lesson, is really unsupportable.

But let that be as it will, the Author's Discourse has not the least Appearance of a Circle in it, that is, of what Logicians call a vicious Circle. He begins with establishing the Credit and Weight of the Church's Testimony, from the Motives of Credibility, that is, from Facts not proved from the Church's Testimony, but from the unanimous Agreement of Ecclesiastical Writers, their publick Notoriety, and the Voice of whole Christendom: and this alone suffices to let us out of any Circle objected against us, as I have already observed. The Author having thus establish'd the Credit of the Church's Testimony as an illustrious Society, brings her in as a legal and unexceptionable Witness to the Truth of Facts, which prove her to be the Depository of all the ' sacred ' Truths reveal'd to the Apostles, and her ' Pastors

‘ Pastors the Stewards of the Mysteries of
 ‘ God,’ and concludes from it, that ‘ her
 ‘ Testimony is at all Times a sufficient
 ‘ Evidence to make us reasonably believe
 ‘ those Things reveal’d, which she pro-
 ‘ poses as reveal’d Truths.’ If this be not
 fair arguing, I know not what is: unless
 it can be said, that when a Person or So-
 ciety, the Credit of whose Testimony is
 already fully establish’d, witnesses Facts of
 such a Nature, as give still a greater Force
 and Weight to his Testimony; unless, I say,
 it can be said, that in this Case to prove the
 Truth of those Facts from his Testimony is
 proving a Thing by itself, and Running
 round in a Circle, which is most highly
 absurd. But will not all the good old
 Wives of the two united Parishes stare,
 when they hear their Reverend Ministers talk
 of Circles! I wish they may not suspect him
 to be a Conjuror. But I can safely assure
 them, that Mr. *Trapp* is no Conjuror, nor
 in any apparent Danger of ever being one.

S E C T. XXII.

Remarks upon Mr. *Trapp*’s Answers to the
 concluding Part of the Author’s Second
 SECTION.

IN my 19th Section I took Notice of Mr.
Trapp’s Seven-fold Repetition of that
 wretched

wretched evasive Shift of altering the State of the Question by removing it from the Catholick Church in general to the particular Church of *Rome*, and referr'd my Readers to the several Answers I had before made to it: tho' it be in Reality such trifling Stuff, as deserves not one serious Answer. But Mr. *Trapp* finds it so useful, nay necessary for his Purpose, that he can no more be without it, than he can be without Shoes to his Feet, or a Shirt to his Back; and so we have it again five Times repeated in his Answer to the concluding Part of the Author's Second Section.

To the Author's saying, that ' we have
' the same Testimony or Authority for the
' Revelation of *Transubstantiation*, *Purgatory*, &c. as we have for the Divine Inspiration of Scriptures,' Mr. *Trapp* answers thus, p. 39. ' For the latter we have
' the Testimony of the Church Universal:
' but for the former we have only the
' Church of *Rome* witnessing and judging
' in her own Cause, in direct Opposition to
' the Testimony and Authority of all other
' Churches.' I have already observed, that nothing is so bold and confident as Ignorance; and tho' Mr. *Trapp* has already furnished us with many flagrant Instances of the Truth of this Observation, he has here even outdone himself.

But

But since the Doctrines of *Transubstantiation*, *Purgatory*, &c. are all upon the same Bottom, and *Transubstantiation* is that *Popish* Article, which Mr. *Trapp* quarrels most with upon all Occasions, and regards as the most defenceless amongst them: I shall therefore, to avoid both Prolixity and Confusion, confine my Remarks upon his Answer to that Article alone, and endeavour to give some Check to this positive Gentleman's Assurance, by shewing, that this very Article has nothing less than the Testimony and Authority of the Church Universal to support it: In order whereto I shall lay down two Principles, which I think are incontestable. First, that the Body of Catholick Bishops, when assembled in a General Council, are the Representatives of the Church Universal, as the Body of the *English* Bishops, when assembled in a National Council, are the Representatives of the Church of *England*. And 2dly, that the Decisions of the Representatives of the Church Universal are the Decisions of the Church Universal; just as the Laws made by the Representatives of the *British* Nation are the Laws of *Great Britain*.

This being premised, I must give Mr. *Trapp* to understand, that in the Year 1215, that is, three hundred Years and upwards before the very Beginning of the *English* Reformation, there was held a General Council,

Council, commonly call'd the Great *Lateran* Council, in which there were present four hundred and twelve Bishops, amongst which were the two Eastern Patriarchs of *Constantinople* and *Jerusalem* in Person, and the other Patriarchs of *Alexandria* and *Antioch* by their Deputies or Proxies: besides the Embassadors of the Emperors of the East and West, and of several Kings and Sovereign Princes of *Europe*. In this Council, which was one of the most numerous that ever was, it was defined, that the Eucharistical Bread and Wine are, by Virtue of the Words of Consecration, changed into the real Body and Blood of *Christ*; and the Word *Transubstantiation* was adopted as a proper Term to express that Change, in the same Manner as the Word *Consubstantial* was adopted by the great *Nicene* Council to express the antient Doctrine of the Church concerning the Divinity of *Christ*, and Equality of the *Son* to the *Father*: and both the one and the other were made choice of by the Church to distinguish orthodox Believers from heretical Dissenters.

Let us now see how Mr. *Trapp* will make good his bold Assertion, that ' we have not
' the Testimony and Authority of the
' Church Universal for the Doctrine of *Trans-*
' *substantiation*, but only the Church of *Rome*
' witnessing and judging in her own Cause,
' in

‘ in direct Opposition to the Testimony and
 ‘ Authority of all other Churches.’ Which
 is plainly the same as to say, that we have
 only the Testimony and Authority of the
 ‘ particular Church of *Rome* as distinguish’d
 ‘ from all other Churches.’ Now I pre-
 sume Mr. *Trapp* will grant, that there was
 a Church Universal or Catholick Church in
 Being, when the *Lateran* Council was held:
 for if there was not, the 9th Article of the
 Creed was then false, which I believe he will
 not venture to say, as bold a Man as he is.
 But if there was such a Thing as a Church
 Universal or Catholick Church then in Be-
 ing, I ask, whether the *Lateran* Council
 was the Representative of that Church or
 not? If it was, it follows, that the Doctrine
 of *Transubstantiation* was witness’d and de-
 fined by the Church Universal, and not by a
 ‘ particular Church only, in direct Opposi-
 ‘ tion to the Testimony and Authority of
 ‘ all other Churches.’ But if it was not,
 Mr. *Trapp* is bound to bring us acquainted
 with some other Body of orthodox Chris-
 tians, which were at that Time the Univer-
 sal or Catholick Church, and were not re-
 presented by the Bishops of that Council.
 But I fear he will be forced to look for them
 either in *Terra Incognita*, or the World of
 the Moon.

If Mr. *Trapp* alledges, that the *Lateran*
 Council, tho’ never so numerous, was a
Popish

Pepish Council, in which the Pope himself presided in Person, and was therefore the Representative only of the Church of *Rome*, but not of the Church Universal; I answer, that as to the Pope's presiding in Person, if that be a legal Exception against it's having been a General Council, or the Representative of the Church Universal, it will follow, that the four first General Councils, acknowledged as such by the Church of *England*, must likewise be struck out of the Catalogue of General Councils: for tho' the Pope presided not in them in Person, he presided in them by his Legates, which is equivalent: and all these Councils were likewise 'Judges in their own Cause,' as all Supreme Tribunals are, from which there is no Appeal: tho' Mr. *Trapp* looks upon this as a weighty Objection. But it was the Objection of the *Arians*, the *Macedonians*, *Nestorians*, and *Eutychians* against the four first General Councils: as it was likewise the Objection of the *Arminians* against the Synod of *Dort*, held An. 1618. These Gentlemen protested against the Legality of that Synod chiefly upon Pretence, that the principal Members of it were Parties, and therefore unqualify'd to be 'Judges in their own Cause.' But their Plea was unanimously over-ruled by the Synod: and the Reason given by the *English* Divines there present for rejecting it as frivolous is remarkable:
For,

For, said they, if it be allow'd, it will utterly ' overthrow the Authority of the first ' four General Councils.'

I add, that if the *Lateran* Council was a *Popish* Council, the Reason must be, because whole Christendom was then drown'd in *Popery*; and if it was the Representative of the Church of *Rome*, many will be apt to infer, that the then Church of *Rome*, that is to say, that Body of Christians, who were then in Communion with the See of *Rome*, was the Church Universal; which will not make for Mr. *Trapp's* Cause.

The Consequence of all is, that we have the same Testimony and Authority for *Transubstantiation*, &c. as we and *Protestants* have for the Divine Inspiration of Scriptures: that is, the Testimony and Authority of the Church Universal; which is precisely the Point the Author undertook to prove, and has effectually proved.

Mr. *Trapp's* 40th Page has nothing material in it but a Repetition of what I have now answer'd. In the next Page he falls a railing at the Church of *Rome*, and tells us, that ' she is the falsest Witness, the most ' corrupt Judge, and blindest Guide upon ' the Face of the Earth.' But besides that we have nothing but Mr. *Trapp's* Word for it, which is not worth a Button, the Church of *Rome* is wholly out of the Question. For the Author speaks of the Church Universal,

verſal, which he ſays, ‘ is appointed by
 ‘ *Chriſt* to be our Guide, and may be ſe-
 ‘ curely rely’d upon.’ So that this Answer
 of his, viz. ‘ if by the Church be meant
 ‘ the Church of *Rome*,’ is as impertinent as
 his Reflections upon that Church are ſcur-
 rilous, and favouring ſtrongly of Paſſion.

But tho’ this ſame impertinent and frivo-
 lous Answer be repeated thrice in the two
 following Pages, and is his conſtant Refuge,
 whenever he finds himſelf in Diſtreſs, yet
 in one of them, viz. p. 42. he has the Con-
 deſcenſion for once to take the Queſtion by
 the right Handle, and writes thus: ‘ If by
 ‘ the Church be meant the Univerſal
 ‘ Church or Catholick Church truly ſo
 ‘ call’d, I answer firſt, even ſhe is only a
 ‘ Guide in Subordination to the Scriptures.’
 This is again confounding the Notion of a
 Rule with that of Guide, and he repeats it
 again, p. 43. So that one Answer will
 ſerve both. I ſay then, that the Church is
 the Guide, but the Word of God is the
 Rule ſhe goes by: and the Difference be-
 tween them is the ſame as there is between
 the Law and the Judge that interprets it,
 or pronounces Sentence according to it; as
 I have already obſerved §. 19. to which I
 refer the Reader.

He goes on thus: ‘ And if ſhe [the
 ‘ Catholick Church truly ſo call’d] ſhould
 ‘ teach any Thing *plainly contrary to the*
 ‘ *plaineſt*

‘ *plainest Scripture*, or to *Reason*, or to *our Senses*, it ought to be rejected.’ He repeats the same more fully thus in the following page : ‘ If she did’ (that is, if the Catholick Church truly so call’d should declare any Articles, but what are in Scriptures, to be reveal’d Truths) ‘ the *Protestant* would not act incoherently in not believing them, especially if they were contrary to Scripture, or to Reason, or to our Senses. Because one may rationally rely upon a Person or Number of Persons, when they affirm nothing but what is rational, and yet not rely upon them in what is *irrational, impious, and absurd.*’ The same Answer is repeated in Substance, p. 45, 46. So that my Remarks upon the Piece before us will be a sufficient Answer to those two pages.

First then, as to what he says concerning the Church’s teaching any Thing contrary to our Senses, enough has already been said in my 10th Section, where it is fully shewn, that the Scripture itself teaches many Things as contradictory to our Senses as *Transubstantiation* itself, which is here pointed at. So that besides the course compliment Mr. Trapp here makes to the Catholick Church in asserting, that we must trust her no farther than we can see, and so far we would trust the vilest Creature upon Earth, he must likewise resolve to reject the plainest Scriptures,

tures, when they relate Facts, in which the Senses of those, who could hear, see, and feel as well as Mr. *Trapp* can, were contradicted in the same Manner as ours are in the Mystery of *Transubstantiation*. For Proof whereof I refer the Reader to the abovesaid 10th Section.

Secondly, as to what he says concerning the Church's teaching any Thing contrary to Reason, since he has already told us, p. 22, 'that whatever is *seemingly* contrary to Reason, is *really* contrary to it, as to him, to whom it so seems,' I fear he will likewise be obliged to reject the sacred Mystery of the B. Trinity, because nothing can be more seemingly contrary to Reason than that *Three are One*, as that Mystery is express'd by St. *John*, 1 Epist. c. 5. v. 7. Whoever therefore makes his own private Reason the Rule and Standard of his Faith, and judges every Thing that is seemingly contrary to Reason, to be really contrary to it, cannot possibly believe this Mystery: And Mr. *Trapp's* saying, that 'if the Church should teach any Thing plainly contrary to Reason, it ought to be rejected,' brings in Effect all the sublime Mysteries of Faith to the Test of private Reason, and is but a Confirmation of his former mad Declaration, viz. that tho' the Universal Church should define any Thing to be an Article of Faith, nay tho' he should find it in express

Terms

Terms in the Bible, and even see a dead Man raised to Life in Testimony of it, he would not believe it, 'if he judg'd it to be impossible in Reason and Nature.'

But I observe 3dly and chiefly the injurious Character, under which the Church of *Christ* is here represented: for the Reader must not forget, that Mr. *Trapp* speaks here of the Catholick Church truly so call'd; and 'tis of this Church he tells us, that 'we must not rely upon her, if she should teach any Thing *plainly contrary to the plainest Scriptures, or what is irrational, impious, and absurd.*' I grant the Proposition is true in itself: but the Supposition it implies is injurious in the highest Degree to the Church of *Christ*, because it represents her as capable of teaching Doctrines not only 'plainly contrary to the plainest Scriptures,' but what are in themselves 'irrational, impious, and absurd.'

How contrary is this to the noble Idea St. *Paul* had of her, when he represented her to the *Ephesians* as the chaste Spouse of *Christ*. *Husbands*, says he, *love your Wives, even as Christ also loved his Church, and gave himself for it, that he might sanctify it, and cleanse it with the Washing of Water by the Word, Ephes. 5. v. 25, 26.* And soon after speaking of the indissolvable Tie of Marriage adds, *This is a great Mystery, but I speak concerning Christ and the Church, v. 32.*

Alluding

Alluding to which *St. Cyprian de Unit. Eccl.* writes thus: ' The Spouse of *Christ* cannot ' be an Adulteress, she is incorrupt and ' pure.' But Mr. *Trapp* supposes her capable of turning the most profligate Adulteress, by abandoning the Word of God, apostatizing from the Faith once deliver'd to the Saints, and falling into the most absurd and impious Errors. Very strange, that the Catholick Church truly so call'd, (for 'tis of her he speaks) should be capable of such an Apostacy! is it then possible that the Creed should ever be false! Or will it not be false in the Case supposed! Will the Catholick Church be holy, if she falls into irrational, absurd, and impious Errors against the plain Word of God! Will she be the Communion of Saints, if she imposes on her Children Doctrines, which must unavoidably lead them to eternal Damnation! Is this the Church, which he who refuses to hear, shall be reputed as a Heathen and Publican! In a Word, is this the Church, whose Voice *Christ* has commanded us to hear with the same Respect, as if himself spoke to us! *He who hears you, hears me, and he who despises you, despises me.* Let Mr. *Trapp* extricate himself as he can out of these Difficulties. But I fear he will repent his having quitted his old Entrenchment of the Author's pretended Meaning of the Church of *Rome*, and ventured to appear in

in the open Field of the Catholick Church truly so call'd; where he will always find a formidable Enemy, the Apostles Creed itself, in his Way.

S E C T. XXIII.

Remarks upon Mr. *Trapp's* Third Section.

MR. *Trapp* has been very obliging to the Publick in being very short in his Answer to the Author's Third Section: but he would have obliged them much more, if he had said nothing at all. For Silence is always better than saying nothing to the Purpose. And pray what can be objected to the Purpose against a Discourse, the whole Subject and Tendency whereof is to shew, that 'Faith depends in a different Manner on the Testimony of God, and the Testimony of Men?' Can either Catholick or Protestant question this Truth? Yet Mr. *Trapp* thinks it an Act of Grace to have pass'd over some Part of it. 'All in this, says he, and the next Page I pass over, as being partly answered already, and partly nothing to the Purpose: tho' had I a Mind to be critical, I could easily point out some Inaccuracies, not to say Absurdities in it, p. 47.' This is to let his Readers know what mighty Feats he could have done, if he had been so disposed; and
how

how good natur'd an Adversary Mr. *Trapp* is, as it appears indeed in all his Writings. We may therefore be sure, that what follows is a Confutation of some unpardonable Absurdity or Blunder, which he could not possibly pass over. Let us see what it is.

The Author writes thus, p. 17, 18.
 ‘ But becaule the Divine Testimony or Re-
 ‘ velation is not self-evident, therefore to
 ‘ render our belief of it rational, it is neces-
 ‘ sary to depend upon the Church’s Testi-
 ‘ mony to inform us, what those Truths
 ‘ are, which were reveal’d to the Apostles,
 ‘ and by them committed as a sacred Trust
 ‘ to their Successors, in Order to be handed
 ‘ down to us from Age to Age.’ Thus far
 Mr. *Trapp* has generously pass’d over, and
 only animadverted upon the Piece imme-
 diately following. For the Author goes on
 thus: ‘ For this Reason St. *Paul* says that
 ‘ *Faith comes by Hearing*, Rom. 10. v. 17.
 ‘ to wit, by Hearing the Voice of the
 ‘ Church appointed by God to be our
 ‘ Guide. For unless we hear the Voice of
 ‘ the Church speaking to us by the Mouths
 ‘ of her Bishops and Pastors, how shall we
 ‘ know what are reveal’d Truths, what
 ‘ not?’ To which Mr. *Trapp* answers thus:
 ‘ No doubt ordinarily speaking *Faith comes*
 ‘ *by Hearing*: and by Reading likewise.
 ‘ For I hope the Gentleman will not say
 ‘ that the Apostle by mentioning one, in-
 ‘ tended

‘ tended to exclude the other. The Church
 ‘ too (ordinarily speaking) that is, her
 ‘ Bishops and Pastors, are to be heard. But
 ‘ it is possible that Faith may come with-
 ‘ out Hearing, *i. e.* by Reading only.’
 p. 47, 48.

To say nothing of Mr. *Trapp*’s Observa-
 tion, that ‘ the Church too is to be heard
 ‘ ordinarily ;’ which is the same as to say,
 that *Christ* too, who commands us to ‘ hear
 ‘ the Church, is to be obey’d ordinarily ;’
 I really believe, that many, upon reading
 this Answer, will be puzzled to judge, whe-
 ther it was intended for a Confutation of the
 Author, or a Banter upon St. *Paul*. What
 Pity is it, that when the Apostle wrote his
 Epistle to the *Romans*, he had not a Friend
 about him to revise it, and put him in Mind,
 that Faith may come without Hearing, that
 is, by Reading only, and so advise him to
 correct his unlimited Expression.

Leaving however St. *Paul*’s Text to de-
 fend itself, I shall only say a Word or two
 in the Author’s Behalf, by observing, that
 the Word Hear, and Voice, and such other
 Words are often used in Scriptural Lan-
 guage, as well as common Discourse, in a
 Metaphorical Sense, as in this celebrated
 Text, *He who will not hear the Church, shall*
be reputed, &c. that is to say, ‘ He who
 ‘ will not submit to the Church’s Decisions,’
 when sufficiently proposed to him: As on
 the contrary a Person that receives the
 L Church’s

Church's Faith by submitting to her Decisions, whether declared to him by the Mouths of her Pastors, or in Writing, is properly said to hear her Voice. And thus all Faith comes by Hearing. Tho' indeed *St. Paul's* Words may be literally understood of the first Christian Converts; whose Faith came by hearing the Apostles preach, before any of the Canonical Books of the New Testament were written.

To the Author's Question, ' For unless
' we hear the Voice of the Church speaking
' to us, how shall we know what are re-
' veal'd Truths, what not?' Mr. *Trapp* an-
swers thus: ' By Reading the Bible, and
' considering the Evidence, which proves it
' to be the Word of God.' But what is
this Evidence? Let us once more hear *St. Augustin* speak: ' I would not believe the
' Gospels themselves (to be the Word of
' God) unless the Authority of the Church
' compell'd me to it.' It was therefore the
Voice of the Church, which induced him
to believe, that the Divine Inspiration of
Scriptures is a reveal'd Truth. After this
great Doctor let us hear an eminent Divine
of the Church of *England* speak; I mean
Dr. Cosin, who writes thus concerning the
Number of Canonical Books, p. 5. ' For
' which, says he, we have no better, *no*
' other external Rule or Testimony to guide
' us than the *constant Voice* of the Catholick
' and Universal Church, as it has been de-
liver'd

‘ liver’d to us from Generation to Generation.’ N. B. That neither of these Writers call’d to their Aid the Testimony of Mr. *Trapp’s Turks, Jews, or Heathens*. And indeed who amongst these ever gave Testimony in Favour of the Canonicalness or Inspiration of the New Testament? If therefore we must rely intirely upon the Church’s Testimony and Authority for the Bible itself, Mr. *Trapp’s* referring us to the Bible in Answer to the Author’s Question, ‘ How we shall know what are reveal’d Truths, what not,’ is a meer shuffling Evasion; and the Author’s Assertion, that ‘ Faith comes by hearing the Voice of the Church,’ remains unanswered.

The rest of Mr. *Trapp’s* third Section contains nothing but a Repetition of two stale Objections already fully answered. The first relating to the Circle answer’d, §. 21. and the second relating to implicit Faith answer’d §. 2. §. 4. §. 5. What he says of the Circle confirms me still more and more in my Opinion of his being an utter Stranger to the true Sense of the Question relating to it: nay he professes himself to be so dull as not to see any Difference between proving the Church’s Infallibility, from her Testimony consider’d as infallible, and proving it from her Testimony consider’d barely as she is an illustrious Society; that is, without any Regard to the Promises of Infallibility made to her: And surely a

Person, who can see no Difference between these two, is incapable of being satisfied with any Answer.

As to implicit Faith, he attacks the Author with a Dilemma thus : ‘ Is the Church’s Authority (whether she be consider’d as infallible or no) to be absolutely *and implicitly* submitted to, when she declares reveal’d Truths, and among the rest her own Infallibility, or is she not? If not, there is an End of what our Author has been labouring all this while, and indeed of the whole *Popish Cause*.’ I need not quote any more, because I answer directly in the Negative, to wit, that the Church’s Authority is not to be submitted to absolutely *and implicitly*. Because no other Submission is required of the Faithful, but what is highly reasonable, that is, grounded upon solid Motives ; and a Submission grounded upon solid Motives cannot be called an implicit or blind Submission, which are the same. All this the Author has demonstrated principally §. 4th and 5th.

Hence it is plain, that it does not follow from my answering in the Negative, that all is here undone, what the Author has been doing all the while, or that the whole *Popish Cause* is here given up. But it only follows from it, that Mr. *Trapp* is a most eminent Trifler ; and that as just now he could not see the Difference between a Circle and

and no Circle, so here again he cannot see the Difference between reposing an entire Confidence in a Guide, when Reason convinced by the strongest Motives prompts us so to do, and following him implicitly or blindly ; which is the very Reverse of the other. And so Mr. *Trapp's* Question towards the End of his aforesaid Page 51. viz. ' What does entire mean less than absolute ' and implicit,' is answer'd. I only add, that the Word 'absolute' is equivocal, and either may or may not signify any more than entire : but implicit goes a great deal farther ; because to act implicitly is always taken for the same as to act blindly ; and it can never be the Duty of a rational Creature to act blindly, for then it would be his Duty to act unreasonably, which is impossible : and so I take my leave of Mr. *Trapp's* third Section.

S E C T. XXIV.

Remarks upon Mr. *Trapp's* Answer to the Author's Fourth Section concerning INFALLIBILITY.

MR. *Trapp* is in a very angry Mood, I may say Passion, for eleven Pages together (that is, from page 53 to page 63 inclusively) at the Author's Preamble of his Proofs of the Church's Infallibility. He accuses him first of Scurrility : If he had said, Sharpness in some Expressions, he

would not have wrong'd him. But I conceive there is some Difference between Sharpness and Scurrility; for I have read many Pamphlets that were sharp and cutting, tho' not scurrilous. I have likewise heard of cutting an Adversary's Throat with a Feather; tho' Mr. *Trapp* seems to take more Delight in doing it with a Butcher's Knife: and has taken Care, by Way of Apology, to let his Readers know, that ' the roughest Words were not made a Part ' of Language for nothing.'

After that he is very angry with his Adversary for accusing the first Reformers of Prejudice and Self-interestedness in their unanimous Agreement to run down the Church's Infallibility: and this he calls a ' tedious and most impertinent Declamation ' about Prejudice and Self-Interest.' But under Mr. *Trapp*' Favour, I think it is very pertinent to the Author's Purpose by Way of Preamble, and therefore not impertinent.

But his Way of retorting is somewhat extraordinary, ' It is easy, says he, for ' them to say this; and full as easy for us ' to say, that it may with great Advantage ' be retorted upon themselves; that we, as ' to this matter, are as free from the Guilt ' here charged upon us, as they are deeply ' involved in it; and that nothing but the ' blindest Prejudice, or the strongest Attach- ' ment to worldly Interest could prevail ' with

‘ with them to maintain so senseless and so
 ‘ ridiculous a Notion,’ p. 53. I hope Mr.
Trapp does not speak here of *English* Ro-
 man Catholicks, for whom alone the Au-
 thor wrote his Book, and who can surely
 have no wordly Interest at Heart in conti-
 nuing what they are: Nay, would deserve
 to be begg’d for Fools, if Conscience would
 permit them to conform to the Religion
 establish’d by Law. This Part therefore
 of the Charge cannot be retorted upon us:
 And as to our being under the blindest
 Prejudice, as Mr. *Trapp* is pleased to tell
 us, that Prejudice must be very blind in-
 deed, which cannot be cured by Sufferings
 on the one Hand, and the most inviting
 Allurements of Ease and Plenty on the o-
 ther. These are most certainly an admira-
 ble Antidote against Prejudices, and the
 best Specifick in the World for their Cure.
 So that ’tis very strange, that our *English*
 Catholicks, who have a feeling of Suffer-
 ings, and know the Convenience of Ease
 and Plenty as well as their fellow Mortals,
 should readily submit to the heavy Yoke
 of double Taxes, and the Forfeiture even of
 their Birth-right in many Cases, and choose
 to be excluded from all Employments,
 both Military and Civil, and all Prefer-
 ments either in the Church or State, ra-
 ther than conform, if they had nothing to
 hinder them from so doing but meer Pre-
 judices, and those too grounded upon the

most senseless and ridiculous Notions, as Mr. *Trapp* is pleased to represent them. But enough of this.

In the same Preamble the Author writes thus: ' It is no Wonder that all the Reform'd Churches, tho' disagreeing in many other doctrinal Points, join'd unanimously in opposing the Church's Title to Infallibility, because their *All* was at Stake in this Controversy.' To which Mr. *Trapp* answers thus, p. 54. ' Be it so. Is it not their *All* to defend it?' No, Sir, it is not; the Difference is plain: Because the Faith of an infallible Church is irreformable, as is manifest to common Sense; and by Consequence all the Reform'd Churches lose their Cause of Course, if the Church of Christ be proved to be infallible; and so their *All* was at Stake in this Controversy. But the Church of Christ would always have been the Church of Christ, and always have had the Authority of the Church of Christ, tho' no Promise of Infallibility had ever been made to her: And therefore her *All* was not at Stake in defending it.

I shall here add the excellent Words of the Author of the *Church of Christ shew'd*, 2d Part, Ch. 3. §. 3. p. 207. " *The Catholick Church*, says he, has a double Authority; " one, as she is an *illustrious Society*, and " the *Church of Christ*; another, as by his " peculiar Promise, she is *the Pillar and* " *Ground of Truth*; that is, infallible in " Points

“ Points of Faith, and Controversies of
 “ Religion. But tho’ he had not given
 “ her this Privilege, she would yet have
 “ been the most illustrious Society upon
 “ Earth, because she would have been his
 “ Church, *One, Holy, Catholick and Apostoli-*
 “ *cal* (with a lawful Mission and continual
 “ Succession from the Apostles) awarded on
 “ every Side with the Writings of the Holy
 “ Fathers, as with *a thousand Bucklers and*
 “ *Shields of mighty Men*; with many thou-
 “ sands of Martyrs, and with unquestiona-
 “ ble Miracles. A Society in fine so very
 “ sacred, that her Testimony, if not ma-
 “ nifestly disproved, would have been Evi-
 “ dence enough to make us reasonably be-
 “ lieve those Things *reveal’d*, which she
 “ should propose as *reveal’d Truths*.

N. B. That I waive saying any more in
 Defence of the Author’s Preamble: First,
 because the positive Proofs of the Church’s
 Infallibility have no Dependence on it; but
 chiefly because the Author has touch’d pas-
 singly in it upon the Argument, which has
 given Offence; and no Provocation either
 of Nonsense or bad Language shall make
 me change my Resolution of not meddling
 with that Subject, as I must have done in
 some Measure, if I had continued my
 Remarks upon Mr. *Trapp*’s Answers to that
 Piece. So leaving his undecent as well as
 injudicious Railings to the Censure of the
 Publick, I come to p. 63, where he repeats
 the Author’s concluding Words of the Pre-

amble, which are as follows : ‘ The Texts
 ‘ are clear and strong, and must be tortu-
 ‘ red in the most unmerciful Manner, or
 ‘ read backwards to discover any Thing
 ‘ in them but the Church’s perpetual In-
 ‘ fallibility, settled upon the most solid
 ‘ Foundations.’ Then follow immediately
 the Author’s Proofs from those Texts.

But before I proceed to any particular
 Remarks upon Mr. *Trapp*’s Answer to this
 Passage, I observe in general, that no Man
 has labour’d more effectually to prove the
 Truth of the Author’s Assertion, than Mr.
Trapp himself: For never were there any
 Texts more unmercifully tortur’d than those,
 which the Author has alledg’d for his
 Proofs, are tortur’d by Mr. *Trapp*, as will
 be fully prov’d in the following Section.
 He begins his Answer thus : ‘ These Words
 ‘ are introductory to his Scripture Proofs,
 ‘ of the Church’s Infallibility ; meaning too,
 ‘ as every where else, the Church of *Rome*.’
 This is the Six and twentieth Repetition of
 the old School-boy’s Topic. But let us
 hear him out : ‘ If these Proofs, says he,
 ‘ are irrefragable, let this big Talk pass
 ‘ unreflected upon. But if, on the contra-
 ‘ ry, there be not the *least Glimpse* of an
 ‘ Argument in them : If the Texts alledg’d
 ‘ be alledg’d *most impertinently*, and have no
 ‘ more to do with the Matter in Dispute, *than*
 ‘ *the first Verse of Genesis has with Transub-*
 ‘ *stantiation* ; all which I undertake to prove
 ‘ im-

‘ immediately, then his Charge of Torturing and Reading backwards returns upon himself. All this Apparatus is nothing but empty Swaggering, and the Perfection of Impudence, which deserves any Sort of Treatment almost that can be named, rather than an Answer.’

I have the Charity to think the poor Man was in some very great Disorder when he wrote this Piece : ‘ All this Apparatus,’ says he, is nothing but empty Swaggering.’ For my Part, I see neither the Solemnity of an Apparatus, nor the Excesses of an empty Swaggering in the Author’s Words ; because nothing is more common among Controvertists, than to say that Texts, which appear to them clear and plain, cannot be answer’d without being tortur’d unmercifully, or something equivalent to it. If Mr. *Trapp* will needs call this Swaggering, I hope at least to convince the Reader, that it is not an empty one ; nay, that it will on the contrary be fully justified by Mr. *Trapp* himself, as I have already observed.

But it seems the Author’s Passage is not only empty Swaggering, but the Perfection of Impudence. If he had said the Height of Impudence, it would at least have been good *English*, tho’ very bad Language. But be that as it will, the Author will not dispute the Pre-eminence of that noble Perfection with Mr. *Trapp*, but yield it up to him

him, as due in all respects to his Merits. So that he needs not be at a Loss to resolve, 'What other Treatment instead of an Answer the Author may deserve;' for Reward and Merit ought to go together. I hope however Mr. *Trapp* does not mean to threaten his Adversary with *Argumentum baculinum* (tho' it looks something like it) for if he does, the Author must knock under; being too near the decrepid Part of Life to enter the List in that Sort of Dispute against a Man of Youth and Vigour, who in all likelihood is better at managing a Cudgel than an Argument.

Hitherto the Author has been attack'd personally, and the Charge against him appear'd too ridiculous to deserve any other than a jocular Answer. But the other Part of Mr. *Trapp*'s Words calls for more serious Reflections. If this unthinking Gentleman had contented himself with repeating the Answers he has borrowed of others, tho' never so much out of the Way, there would have been nothing singular in it. But Mr. *Trapp* thinks he does nothing, unless he goes greater Lengths than those who have gone before him, and so overshoots his Mark for the most Part, by being ambitious to out-strip his Predecessors, and say something that may be called his own.

'Tis a good Observation of a modern Writer, that 'there is a Kind of Characteristick stamp'd upon every Man's Understanding,

‘ derstanding, by which he may be known as
 ‘ well as by his Limbs and Features.’ He
 adds, that certain Writers ‘ are often put
 ‘ upon something very ridiculous, thro’ the
 ‘ Ambition of appearing what they think
 ‘ *Smart*.’ This may be justly applied to
 Mr. *Trapp*’s injudicious Sallies interspersed
 throughout his whole Book: In which we
 are sure to find something not said before.
 But that Something is for the most Part ei-
 ther nothing to the Purpose, or something
 so very extravagant, that we may know
 who is the Author of it as well as we may
 know an Ass by his Braying.

As for Instance, Mr. *Trapp* in his Preface
 writes thus of the whole Body of Catholick
 Controvertists. ‘ Their Cause, says he, is
 ‘ so very indefensible, that it makes the
 ‘ greatest Men talk ridiculously. The best
 ‘ we can say of their Reasonings is, that
 ‘ they are learned Absurdities. — There
 ‘ may be much Learning in them, but
 ‘ there is no common Sense.’ Has any so-
 ber Protestant Divine ever writ so extrava-
 gantly before him! but Mr. *Trapp* thought
 it to be a high Flight: And without all
 Dispute expected nothing less than to be
 cry’d up for it by all the good old Wives of
 his double Parish for a *smart* Writer.

Again, those who deny both *Transub-*
stantiation and *Consubstantiation* or *Impana-*
tion, maintain generally, that ‘ Christ’s real
 ‘ Body cannot be in many Places at once.’

But

But no Man before Mr. *Trapp* was ever so presumptuous as to declare, that ‘ tho’ he
 ‘ should see that Proposition in the Bible,
 ‘ or see a Man raise the Dead, and affirm
 ‘ it to be true, he would not believe it.’
 Nay, that in this Case, ‘ he could not be
 ‘ so sure of what he should see with his
 ‘ own Eyes, as he is sure that that Propo-
 ‘ sition is false.’ All this we may be sure
 is Mr. *Trapp*’s own, and he may be
 known by it as well as by his Limbs and
 Features.

In like Manner (to come now to the
 Piece we have before us) all Enemies of
 the Church’s Infallibility endeavour indeed
 to the utmost of their Power to give the
 Texts alledg’d by Catholicks for Proof of it,
 some Turn or other to invalidate the Force
 of them: and nothing less can be expected
 from them; because the whole Superstruc-
 ture of the Reformation falls to the Ground
 of Course, unless they can make it appear,
 that they will bear a different Interpretation
 from that, in which they are understood by
 all Catholick Writers. But Mr. *Trapp*, to
 keep up to the Character of a smart Man, and
 say something of his own, goes a great
 deal farther, and tells us, ‘ that those Texts
 ‘ have not the *least Glimpse* of an Argument
 ‘ in them, that they are alledg’d *most Imper-*
 ‘ *tinently*, and have no more to do with the
 ‘ Matter in Dispute, than *the first Verse* of
 ‘ *Genesis* has with *Transubstantiation*. All
 ‘ which

which, says he, I undertake to prove immediately.

*Quid feret hic tanto dignum promissor biatu?
Parturiunt montes, nascetur ridiculus mus.*

Hor.

A bare Recital of the Texts themselves alledg'd by the Author will shew the Extravagance of this Bravado. For in Reality they are best seen in their own genuine Light without any Comments upon them. The Author has omitted the Text of *Isaiab*, c. 59. v. 21. as likewise that of *St. Paul*, *Ephes.* 4. v. 11, 12, 13, 14. tho' they might alone have sufficed to prove his Point, and contented himself with six in all; one from *St. Paul* to *Timothy*, and five out of the Gospels. They are as follow, 1st. *Matth.* 16. v. 18. *Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* 2dly, *Matth.* 28. v. 20. *Lo, I am with you always, even unto the End of the World.* 3dly, *John* 14. v. 16. *I will pray my Father, and he will give you another Comforter, that he may abide with you for ever, the Spirit of Truth.* 4thly, v. 26. *The Holy Ghost, whom my Father will send in my Name, will teach you all Things, and bring all Things to your Remembrance, which I have said unto you.* 5thly, *John* 16. v. 13. *When the Spirit of Truth cometh, he will guide you into all Truth.* And 6thly, *St. Paul's* declaring the Church of Christ to be the Pillar and Support of Truth: *1 Tim.* 3. v. 15.

These

These are the Texts the Author has alledg'd. And can it be said by any Man in his Senses, that they are ' most impertinently alledg'd ! that there is not the least ' Glimpse of an Argument in them, and ' have no more to do with the Subject in ' Dispute, than the first Verse of *Genesis* ' has with Transubstantiation !' how much more judicious would it have been, if he had said, that the Texts have indeed their Difficulty, but are not unanswerable, and that he would answer them in Effect ? this he might have said without Prejudice to his Cause : but to bluster after the most exorbitant Manner, and that too entirely *mal a propos*, as will appear hereafter, betrays both a Want of Judgment in the highest Degree, and an Assurance not to be matched. I shall therefore here make bold to return Mr. *Trapp* the civil Compliment he just now made the Author, and hope he will not take it ill to be told in his own Language, that this is the very ' Perfection of ' Impudence.'

But to shew, that this is not an empty Compliment but a real Truth, I only desire the Reader to consider, that Hundreds of Persons eminent for Learning are here thrown into the List of eminent Blockheads by this poor Dabler in Controversy. I speak of all those Authors, whether ancient or modern, who have ever drawn their learned Pens in defence of the Church's
 Infalli-

Infallibility ; amongst which there are great
 Numbers admired for their Wit and Erudi-
 tion even by their profess'd Enemies. Now
 these agree unanimously in establishing the
 Doctrine of Infalibility principally upon the
 Promises of Christ contain'd in those very
 Texts, which Mr. *Trapp* rejects with so
 much Arrogance and Disdain. Very
 strange ! that not one amongst them should
 have Judgment enough to see the Impertin-
 nence, as he calls it, of those Texts ! not
 one of them Brains enough to see, ' that
 ' there is not the least Glimpse of Argu-
 ' ment in them, and have no more to do
 ' with Infalibility, than the first Verse of
 ' *Genesis* has with Transubstantiation !' how
 true is the Saying of the abovesaid Writer,
 ' that Men are often put upon something
 ' very ridiculous thro' the Ambition of
 ' appearing what they call Smart !'

But how shall we bring off even some of
 the ancient Fathers, who have made Use of
 the very Texts in Question to prove the
 Church's Infalibility ? must these also come
 within the Lash of Mr. *Trapp's* Pen, and
 be accused by him of Impertinence in the
 Application ? St. *Augustin, Serm. de Symb.*
ad Catec. writes thus : ' After a Confessi-
 ' on of the Trinity follows the Holy
 ' Church. Here is shewn God and his
 ' Temple—— which is the holy Church :
 ' the one Church, the True Church, the
 ' Catholick Church, which fights against
 ' all

' all Heresies. Fight she may, *But she*
 ' *cannot be foil'd.* All Heresies have gone
 ' out of her|like useless Branches lopp'd off
 ' from the Vine. But she remains in her
 ' Root, in her Vine, in her Charity. *The*
 ' *Gates of Hell shall not prevail against her.*
 ' Matth. 16. v. 18.' Here we have the
 Church's Infallibility, not only asserted by
 this learned Father, but proved from one
 of the Texts so despised by Mr. *Trapp*. But
 has St. *Augustin* alledg'd it impertinently?

The same Text is alluded to by St. *Cyril*
 of *Alexandria*, *Dial. de Trin. L. 4.* where
 he writes thus : ' He gave the Name of the
 ' Rock to nothing else but the unshaken
 ' and constant Faith of the Disciple, on
 ' which the Church of Christ is so settled
 ' and established *as never to fall, but to bear*
 ' *up against the Gates of Hell*, and so to re-
 ' main for ever.'

St. *Leo*, who presided by his Legates at
 the fourth General Council, and for his
 great Abilities is justly surnamed the Great,
 writes thus of the Faith of the Catholick
 Church : ' This Faith overcomes the De-
 ' vil, and breaks the Chains of his Cap-
 ' tives : this Faith disengages us from the
 ' World, and makes Heaven our Abode,
 ' *and the Gates of Hell shall not prevail a-*
 ' *gainst it.* For God has established it up-
 ' on such solid Foundations, that neither
 ' Heresy can corrupt it, nor Paganism
 ' overthrow it' 'Tis plain, that this emi-
 nent

nent Father regarded this Text of *S. Matthew* as a solid Proof not only of the Church's 'perpetual Duration' (as *Mr. Trapp* has taken a World of Pains to persuade his Readers) but also of her 'perpetual Orthodoxy, or Infallibility.'

Tertullian L. de Præsc. C. 28. has these Words: 'What then! have all the Churches err'd! was the Apostle of Christ mistaken in his Testimony! did the holy Ghost take care of none to lead them into Truth? *Being for this Reason sent by Christ, being for this Intention petitioned of the Father, that he might teach them all Truth!*' This I think is a plain Allusion to the Texts of *St. John* alledg'd for a Proof, that the Church Universal cannot err: and would this great Man allude to Texts, that 'have not the least Glimpse of Argument in them?

This is abundantly enough to give the Reader a true Idea of *Mr. Trapp's* unparalleled Assurance in advancing Extravagancies, which no Man in his Senses can give into, without taking for granted a Supposition as shocking to common Sense; as if I should suppose, that all the brightest Men in *Great Britain* are Fools or Madmen. But *Mr. Trapp* has undertaken to make good his Word; that is, to prove that all the Texts in Question are 'most impertinently alledg'd, &c.' Let us then see, whether the Performance will answer this ridiculous Boast. S E C T.

S E C T. XXV.

Remarks upon Mr. *Trapp's* Interpretations
of the Texts alledg'd by the Author.

I Once intended to have barely referr'd the Reader to the Author of *Charity and Truth* for a satisfactory Answer to Mr. *Trapp's* strain'd Interpretations of the Texts in Question, and so save myself the Trouble even of a Transcription. But reflecting with myself, that these Remarks may fall into the Hands of some, who perhaps will never see that other Book, I thought it best for the Convenience of these to transcribe the whole Piece ; to which I will not pretend to add any Thing, but only advertise the Reader, that this Author begins with the Text of St. *Paul* to *Timothy*, tho' it be the last quoted in *England's Conversion*, &c. and accordingly the last animadverted upon by Mr. *Trapp*. The other Texts are handled in the same Order, as they are placed in the Author's Book.

This being premised, I come now to the Author of *Charity and Truth*, who, notwithstanding his great Learning and Abilities, has been so grossly overseen as to alledge, as impertinently as any of his Predecessors, those very Texts : and therefore thought himself bound to give some Satisfaction to Mr. *Trapp*. He writes thus, Chap. 3. Quest. 5. p. 134, 135, &c.

“ The

" The Reader, says he, may here ex-
 " pect to see the late Exceptions of Mr.
 " Trapp against the Application of the
 " Texts above mentioned. For tho' his
 " most distinguishing Talent is owing to
 " *Billingsgate*, and he seems frequently in
 " the arguing Part scarce able to know
 " what he could have us think, yet his Re-
 " plies to the Scripture are chiefly taken
 " from others of a much brighter Genius.

" *First* then to 1 *Tim. c. 3. v. 15.* he has
 " four Answers. Altho' perhaps if they
 " had been good for any thing a lesser
 " Number might have served. First, (says
 " he, p. 102) it is far from being certain
 " that those Words, *the Pillar and Support*
 " *of Truth*, relate to the Church : they may
 " perhaps, relate to *Timothy*, and it is the
 " Opinion of very learned Men, that they
 " do.

" *Answer.* Learned Men may be in very
 " great Streights : and these certainly were,
 " when they were forced to interpret their
 " Bible contrary to the Bible itself, and
 " with so much Violence to the Text, as
 " could only come into the Heads of such
 " as are in the utmost Distress. [*This is*
 " *call'd by Mr. Trapp the Perfection of Im-*
 " *pudence*] Dr. Hammond is more sincere,
 " and tells us (*Paraphrase and Annot. p.*
 " *732. Col. 2.*) *that of this House of God*
 " *two Titles are here set down.—The first*
 " *Title is the Church of the living God.—*

" The

“ *The second Title is, that it is the Pillar of*
 “ *Truth, &c.*

“ But Mr. *Trapp* has a second, and as it
 “ is to be hoped, a better Answer, 2dly,
 “ says he, *if St. Paul speaks of the Church,*
 “ *he speaks either of the Church in general,*
 “ *or the Church of Ephesus in particular, most*
 “ *certainly not of the Church of Rome.*

“ *Answer.* Smartly said, if it were either
 “ pertinent or true. *St. Timothy* was not
 “ indeed to converse in *Rome*: and yet *St.*
 “ *Paul* speaks of the Church in Communion
 “ with *Rome*, which Protestants call the
 “ *Church of Rome.* For when *St. Paul*
 “ wrote this Epistle *An. Ch. 64,* was not
 “ the Church in general in Communion
 “ with *Rome*, and with it's Bishop *St.*
 “ *Peter*? Was not then the *Church of Ephe-*
 “ *sus* in Communion with *Rome*? If it was,
 “ whether *St. Paul* speaks of the *Church of*
 “ *Ephesus,* or of the *Church in general,* he
 “ speaks of a *Church* or of *the Church* in
 “ Communion with *Rome*, which Mr. *Trapp*
 “ calls the *Church of Rome.* So that the
 “ *third Part* of his Answer evidently con-
 “ tradicts the *two first.* It is certain, that
 “ when *St. Paul* wrote to the *Romans An.*
 “ *Chr. 58,* there was a Church in *Rome*:
 “ *Rom. 1. v. 7.* and that the Faith of this
 “ Church was celebrated *through the whole*
 “ *World. v. 8.* Is it then *most certain,* that
 “ tho' *St. Paul* writing to *Timothy An. Chr.*
 “ *64,* speaks of the *Church in general,* or of
 “ the

“ the *Asiatick Christians*, yet he speaks not
 “ of the Church in Communion with
 “ *Rome*.

“ And that Mr. *Trapp* may see, that his
 “ *second Answer* is neither pertinent nor
 “ true, I must desire him to observe a
 “ Thing, which all Men know besides
 “ himself: I mean, that these Questions
 “ are very different. 1st. *Is the Universal*
 “ *Church infallible?* 2dly. *Is the Church in*
 “ *Communion with Rome the Universal*
 “ *Church?* and 3dly. *Is the Church which*
 “ *is in Rome the Universal Church?* To
 “ the *first* and *second* Question we say,
 “ Yes. To the *third* we say, No. Hence
 “ Mr. *Trapp's* second Answer is most cer-
 “ tainly impertinent, whether it be true or
 “ false. For it is as clear as the Sun, that
 “ his Adversary was only treating the *first*
 “ *Question* (it is what Mr. *Trapp* himself
 “ grants p. 101.) and was proving his Af-
 “ fertion from 1 *Tim.* c. 3. v. 15. But in-
 “ stead of replying to the *first Question*, as
 “ he ought, Mr. *Trapp*, as if he had been
 “ playing as Children do at *Cross Purposes*,
 “ thought fit to answer to the *second* or
 “ *third*, and very gravely tells us, that the
 “ *Church of Rome is not infallible*, or that
 “ *St. Paul* does not speak of the Church
 “ of *Rome*. This Impertinence the Reader
 “ will find at every Turn throughout the
 “ whole arguing Part of Mr. *Trapp's* Book.
 “ Besides his *second Answer* is not only im-
 “ pertinent

“ pertinent, but most certainly false, if he
 “ means, that St. *Paul* speaks not of the
 “ Church in Communion with *Rome*.

“ The *third Answer* of Mr. *Trapp* is as
 “ weak as the other two, and he had Rea-
 “ son not to insist upon it. Thirdly, says he,
 “ by the Church’s being the *Pillar and*
 “ *Ground of Truth* may very well be meant
 “ no more, than that according to the Intent
 “ of her Institution she always *ought* to be so,
 “ not that she always actually will be so.
 “ Our Lord tells his Disciples, they are *the*
 “ *Salt of the Earth*, and yet supposes that
 “ the Salt may lose it’s Savour.

“ *Answer.* Is this then Mr. *Trapp*’s
 “ Comment on St. *Paul*, THE CHURCH
 “ IS, that is, THE CHURCH IS NOT, but
 “ *only OUGHT to be the Pillar and Support of*
 “ *Truth*? And why may not Infidels say in
 “ the same manner, ST. PAUL IS, that is,
 “ HE IS NOT, but only *ought* to be a
 “ *Teacher of Truth*? For the true and ob-
 “ vious Sense of his Words, 1 *Tim.* 3. v. 15.
 “ (from which they cannot be wrested
 “ without Sophistry and Prejudice) is that
 “ there are two Properties or Titles of *the*
 “ *House of God*; the *first*, that it is *the*
 “ *House of the living God*; the *second*, that
 “ it is *the Pillar and Support of Truth*. And
 “ Mr. *Trapp*, I presume, is not to be
 “ taught, that Properties in Rigour are in-
 “ separable from the Thing itself. So that
 “ *the House of God* (that is, the *whole So-*
 “ *ciety*

ciety of orthodox Christians, or the *Asiatic Christians* as agreeing with the rest in Faith and Communion) can no more cease to be *the Pillar and Support of Truth*, than it can cease to be *the Church of the living God*.

Mr. Trapp's Instance of Salt is very insipid. The Disciples by receiving the Holy Ghost, *Acts 2. v. 4.* became most effectually *the Light of the World*, and *the Salt of the Earth*. Before this they were like other Men, and both might and did lose their Savour. Judas hang'd himself, Peter deny'd his Master; all the Apostles forsook him, *Matth. 26. v. 36.* It is therefore undeniably evident in the Scripture, in what manner the Disciples were call'd *the Light of the World*, and *the Salt of the Earth*, *Matth. c. 5. v. 13, 14.* And when Mr. Trapp has given us as great Evidence of the Fall of the Catholick Church, as St. Matthew has done of the Fall of St. Peter, *Matth. 26. v. 74.* I promise to subscribe to his third Answer; tho' I perceive he does not much like it: but the next will make full Amends.

Fourthly, says he, and chiefly, the Church may maintain all necessary Truth, and yet propose *False Doctrines*, and Terms of Communion *inconsistent with Salvation*. —She may therefore be *the Pillar and Support of Truth*, without being an unerring

M

“ Guide,

“ Guide, or so much as free *from great and*
 “ *grievous Errors*, p. 102, 103.

“ *Answer*. If the *chief* and best Answer
 “ be Nonsense, Woe be to all the rest. And
 “ is it not evident Nonsense (give me
 “ Leave to use Mr. *Trapp*’s familiar Words)
 “ to suppose that the same Church, at the
 “ same time, is *the Pillar and Support of*
 “ *Truth*, and that it falls into *great and*
 “ *grievous Errors*? Is it not evidently Non-
 “ sense to suppose, that the same Church,
 “ at the same Time, may maintain *all neces-*
 “ *sary Truths*, and yet propose false Doctrines
 “ *inconsistent with Salvation*? For is not
 “ Truth call’d *necessary* in order to Salva-
 “ tion? And does a Church teach *all neces-*
 “ *sary Truth*, if she teaches Falshood *incon-*
 “ *sistent with Salvation*, and even requires
 “ the Profession of it in the *Terms* and Con-
 “ ditions of *Communion* with her? No cer-
 “ tainly; for all *necessary Truth* is not
 “ taught, unless it be taught in such a man-
 “ ner as is *necessary to Salvation*: that
 “ is, unless it be taught without Con-
 “ tradiction or Inconsistency in Regard to
 “ Salvation. So that his chief Answer is as
 “ bad, if not worse than any of the rest.

“ To St. *Matthew* c. 16. v. 18. Mr.
 “ *Trapp* has a long Objection (page 64,
 “ 65, 66, &c.) or if you please a long An-
 “ swer, which amounts only to this, that
 “ from those Words of Scripture nothing
 “ can be concluded but the perpetual Du-
 “ ration of the Church of Christ.

“ *An-*

“ *Answer.* Nothing can be concluded
 “ from them, but the perpetual Duration of
 “ the *pure* Church of Christ; and this un-
 “ doubtedly may. For the plain and ob-
 “ vious Sense of his Words is this: *Upon*
 “ *this Rock I will build my pure and true*
 “ *Church; and the Gates of Hell shall not pre-*
 “ *vail against it.* But these Words of Christ
 “ cannot be false, therefore his Church can-
 “ not fall into any Error against Faith.
 “ For how can it fall into any such Error,
 “ and yet be at the same time the *true*
 “ Church of Christ, and *pure* from Error?
 “ Nothing can be more absurd, than what
 “ Mr. *Trapp* affirms in the Course of his
 “ Objection, p. 70. I mean, that notwith-
 “ standing this Text, *All the Churches upon*
 “ *Earth*, or if you please, *The Church Uni-*
 “ *versal may be guilty of Idolatry it self.*
 “ And I presume he will not take it ill, if
 “ I return the Compliment in his own Words
 “ p. 64, which he passes upon his Adver-
 “ sary without any Appearance of Reason,
 “ that *so much Blunder, Inconsequence, Fallacy,*
 “ *and Falshood was I believe scarce ever*
 “ *crowded into so few Words before.*

“ To St. *Matthew* c. 28. v. 20. what Mr.
 “ *Trapp* objects, does not reach the Difficul-
 “ ty. Our blessed Saviour had said to his
 “ Disciples, *he who hears you hears me,*
 “ Luke c. 10. v. 16. and before his Ascen-
 “ sion he says to his Apostles: *Go teach all*
 “ *Nations — teaching them to observe, &c.*
 “ *and behold I am teaching with you always*

“ *even unto the End of the World.* This is
 “ a Part of what the Words imply. For
 “ the true and full Sense is, *Behold I am*
 “ going, teaching and baptizing *with you,*
 “ *even to the End of the World:* this being
 “ the most natural and plain Signification
 “ of the Words. If so, whatever the
 “ Church of Christ teaches, and proposes
 “ to others as the Doctrine of Christ, is
 “ taught by Christ himself [*He who bears you*
 “ *bears me*] but what Christ teaches cannot
 “ be false, therefore whatever the Church of
 “ Christ teaches, and proposes to others as
 “ the Doctrine of Christ, cannot be false.

“ Lastly, to St. *John* c. 14. v. 16. 17.
 “ Mr. Trapp has some Objections. First
 “ he says p. 78. that *it is scarce common*
 “ *Sense to interpret it of the Successors of the*
 “ *Apostles at all: tho' I deny not,* says he,
 “ *but the Assistance of Christ's Holy Spirit is*
 “ *in other Places, whether it be here or no,*
 “ *promised to his Church in general through*
 “ *all Ages.* That is, it is scarce common
 “ *Sense to say, that for ever signifies for ever;*
 “ or to suppose that *for ever* does not end with
 “ the Death of the Apostles. And if *the Assist-*
 “ *ance of Christ's Holy Spirit is in other Places,*
 “ *promised to his Church in all Ages,* why may
 “ not these Words, *My Father will give you*
 “ *another Comforter, that he may abide with*
 “ *you for ever, the Spirit of Truth,* without
 “ any Danger of Nonsense signify the same?
 “ But if they do, Mr. Trapp is safe. For
 “ *there*

" *there is not a Word*, says he, p. 79. *about*
 " *the Church of Rome.* The good Man is
 " still at cross Purposes. For the Question
 " here is not, whether the Church in Com-
 " munion with *Rome* be the *Universal*
 " *Church*, but whether the *Universal Church*
 " be always *Orthodox* in her Decisions of
 " Faith, and an unerring Guide in deciding
 " Controversies of Religion.

" But if our Saviour (says Mr. *Trapp*
 " p. 79.) promised, that the Holy Ghost
 " should assist not only the Apostles, but
 " the Ministers of his Church to the World's
 " End, teach them and remind them of
 " all things necessary to their Salvation
 " (for sure he speaks of nothing else) yet
 " those who are so taught and reminded *may*
 " *neither learn nor remember as they shou'd do.*

" *Answer.* An admirable Comment upon
 " these Words of Christ, St. *John* c. 16.
 " v. 13. *When the Spirit of Truth is come,*
 " *he will guide you into a'l Truth.* And St.
 " *John* c. 14. v. 26. *The Holy Ghost, whom*
 " *my Father will send in my Name, will teach*
 " *you all Things, and bring all Things to your*
 " *Remembrance, whatsoever I have said to*
 " *you.* For how are all things taught, if
 " they are not learn'd? How are they
 " brought to Remembrance, if they are not
 " remember'd? And since this Answer
 " supposes, that this Promise of the Spirit
 " of Truth is made in the very same
 " Words to the Apostles, and to their Suc-

cessors ; if both were equally indued
 with free Will ; how can we be sure, that
 the Apostles were effectually guided into
 all Truth, and were effectually taught
 all Things ? For Mr. *Trapp* informs us
 p. 76. That the Spirit of Truth may
 abide for ever with the Teachers of the
 Gospel, so as to tender his Grace and
 Assistance to them, and yet they may
resist his Motions, and so have *no Benefit*
 by such his abiding with them. Thus
 the ingenious Mr. *Trapp*.

“ But still he is not satisfy’d. For the
 abiding (says he p. 77.) of the Holy
 Ghost with the Church is no Argument
 of its being always in the Right, much
 less of its being always or ever infal-
 libile.

“ *Answer.* If the Remaining of the
 Holy Spirit with the Church for ever, and
 his Guiding it into all reveal’d Truth be
 no Argument, that the Church is always
 in the Right in deciding Controversies of
 Religion, I cannot but fear that in these
 Chapters of St. *John* the Apostles will
 have no Promise of being always or ever
 infallible in what they taught or writ.

“ As to the Supposition of the ingenious
 Mr. *Trapp*, that tho’ the Church of
 Christ were always in the Right, she
 would not be infallible, this, if his own
 Language may be us’d without Offence,

“ is

" is a most egregious Blunder. Infallibili-
 " ty is a Term, which I do not find, that
 " the Universal Church in any of her Gene-
 " ral Councils has applied to herself; tho'
 " as her Divines understand it, it is certainly
 " true. For when they say that the Uni-
 " versal Church is infallible, they only
 " mean that she is always orthodox; that
 " she is and always will be an unerring
 " Guide in deciding Controversies of Re-
 " ligion, and that in this she is always in
 " the Right. But since Mr. *Trapp* by In-
 " fallibility means a great deal more, we
 " may remember that this noble Champion,
 " when his *all* is at Stake, is fighting with-
 " out an Adversary.

" However, says he, p. 77. here is no
 " thing about the Church of *Rome* in par-
 " ticular——and to be guided into all
 " Truth does not imply that the Guidance
 " must of Necessity be effectually follow'd,
 " nor does being taught all Things—imply
 " Infallibility.

" *Answer.* This is harping on the old
 " broken String, and dreaming of the
 " Church of *Rome*, when it is no Part of
 " the Question. However Mr. *Trapp*
 " judges right. For the very naming of
 " the Church of *Rome*, how impertinent
 " soever, carries more Conviction with it
 " on a judicious Rabble, than a Million of
 " real Demonstrations.

N. B. That Mr. *Trapp* has Recourse to this shuffling Way of eluding the Question no less than thirty Times within the Compass of the two Sections only, which are upon the Subject of Infallibility: I presume for the Reason here so justly observed by our Author, who continues his Answer to Mr. *Trapp*'s last Words thus:

“ How far the Apostles may be in Danger of forfeiting their Charter by what Mr. *Trapp* adds, I am not willing to examine: but I am fully persuaded, that if the Universal Church has an infallible Promise of being *Taught all Things*, and of being *guided into all Truths for ever*, her Definitions of Faith both are, and will be always infallible.”

Thus far this Author. And I appeal now to the Judgment of the Reader, whether Mr. *Trapp* has not tortured St. *John* full as unmercifully, as St. *Paul* and St. *Matthew*, to make him speak Things against his Knowledge and Conscience? And whether his Assurance was not a great deal too hard for his Judgment, when he engaged himself to prove, that the Texts alledg'd by the Author ‘have not the least Glimpse of Argument in them? that they are alledg'd most impertinently, and have no more to do with the Matter in Dispute, than the first Verse of *Genesis* has with Transubstantiation?’ Yet Mr. *Trapp*, p. 86. glories in the
the

the Feats he has done, and assures his Reader, ' that he has fully consider'd those ' Texts, *i. e.* that they are not in the least ' to the Purpose, the Premises having no ' manner of Relation to the Conclusion.' But this is in his fifth Section, where we shall meet it again by and by.

P. 78. he has a Line or two, which I cannot let pass unanswer'd, viz. that ' if we interpret the Passage (*i. e.* the Text of St. *John* c. 16. v. 13.) as relating to the ' Apostles and their Successors in Conjunction, I cannot conceive, says he, what ' Superiority or Pre-eminence the Apostles ' would have over their Successors.' I answer, that every Apostle, as such, after the Descent of the Holy Ghost was personally infallible in delivering the Christian Doctrine, and had his Knowledge of reveal'd Truths by immediate Inspiration, besides other supernatural gratuitous Gifts, which their Successors have not. So that I hope Mr. *Trapp* is now satisfied.

The Remainder of his fourth Section, tho' it contains nothing material, has a Piece p. 79, remarkable for what in Mr. *Trapp's* Stile may be call'd the Perfection of Impudence, *Billinggate*-Language, and Nonsense. I leave it to the Reader's Speculation, and pass to his fifth Section.

S E C T. XXVI.

Remarks upon Mr. *Trapp's* pretended Confutation of the Author's Fifth Section.

IN this Section the Author proves the Church's Infallibility from the ninth Article of the Creed, and B. *Pearson's* Exposition of it. This is the whole Subject of that Section : and, to lose nothing of Mr. *Trapp's* pretended Confutation of it, I shall follow him in some of his first Pages Step by Step, and subjoin short *Strictures* (to use his elegant Word) as Occasion shall require.

‘ The young Gentleman, says he, p. 84.
 ‘ in the last Words of the last Section having ask'd, why the Church's Infallibility,
 ‘ since it is so important a Point, has not a
 ‘ Place in the Apostles Creed, is answer'd
 ‘ by his Preceptor at the Beginning of this,
 ‘ that many other Doctrines of great Importance are not in the Creed : But it does
 ‘ not follow that therefore they are not to
 ‘ be believed. This I grant, but then by
 ‘ his Leave, their Church Infallibility is an
 ‘ Article of such infinite Moment and Consequence, all the rest in truth depending
 ‘ on it,’ [that's a Mistake, because all Articles, that are reveal'd Truths now, would have been so, tho' Christ had made no Promise of Infallibility to his Church, as has been fully proved §. 24.] ‘ that if there be
 ‘ any

' any such thing, I cannot imagine how it
 ' comes to pass, that we find not these
 ' Words in the Creed, I believe the Church
 ' of *Rome* to be infallible. But the real
 ' Reason is this; there is nothing in the
 ' Creed, but what is in Scripture.' But
 there are many Things in Scripture, which
 are not in the Creed, of which the Doctrine
 of Infallibility is one, as has been proved in
 the preceding Section. However, a better
 Reason than what Mr. *Trapp* gives why it is
 not mention'd in the Creed is, because
 (supposing the Creed to be always true) it
 flows from the 9th Article of it as an im-
 mediate Consequence: and since the Apostles
 Creed was intended for the shortest Sum-
 mary possible of the most capital Points of
 the Christian Doctrine, it was improper to
 clog it with Consequences. But a very good
 Reason why *Rome* is not mention'd in it is,
 because tho' it be an incontestable Truth, it
 is no Article of Faith, that St. *Peter* was
 Bishop of *Rome*.

He goes on thus, p. 84, 85. ' This Ar-
 ' ticle however [of Infallibility] if we will
 ' take the Author's Word, is virtually in
 ' the Creed, and so are all Popish Tenets,
 ' because believing the Church implies be-
 ' lieving her whole Doctrine. To which I
 ' answer, and 'tis Answer sufficient, that
 ' we may believe the Holy Catholick
 ' Church, without believing all the Church
 ' of *Rome* says. [If this be a sufficient An-
 swer,

swer, a very childish and impertinent Answer is sufficient, because the Question here is not, whether the Church of *Rome* be the Catholick Church] But let us hear him out.

‘ Because 1st, it is one thing to believe there
‘ is a Holy Catholick Church, which is all
‘ the Article means, and another to believe,
‘ that whatever she says is certainly true.’

[The one follows as a Consequence from the other : because I cannot believe her to be the Holy Catholick Church, unless I believe her to be Holy and Catholick in her Doctrine] ‘ 2dly, the Church of *Rome* is
‘ not the Catholick Church ; nor 3dly, is
‘ the whole Doctrine of the Church of *Rome*
‘ agreeable to the Doctrine of the Catholick
‘ Church.’ [All this again is impertinent and out of the Question.] But Mr. *Trapp* seems resolved to cram it down the Throats of his Readers, tho’ long since nauseated with the Repetitions of it.

He goes on again, p. 85. ‘ Tho’ this
‘ Creed was certainly not composed by the
‘ Apostles, whatever St. *Leo*, &c. have said
‘ of it.’ [’Tis of no Consequence, whether it was or not : only I would not venture to be so decisive as the learned Mr. *Trapp*] ‘ yet
‘ our Author need not so formally have
‘ proved from the eighth of our thirty nine
‘ Articles, that we receive it as agreeable to
‘ Scripture ; so that we have pinn’d our-
‘ selves down, and cannot deny the Au-
‘ thority of it, after he shall have irrefragably

' bly proved the Church's Infallibility from
 ' it : which is I believe *such a mixture of*
 ' *Absurdity and Confidence, as is not easily to*
 ' *be match'd.* Is the Man mad ! The Reader
 will be apt to suspect him to be so, when he
 has compared his passionate and injudicious
 Answer, which I shall quote immediately,
 with the Author's inoffensive Passage here
 hinted at : which, tho' but short, is so
 mangled by Mr. Trapp's three *& cetera's*
 p. 86. that a Man must be a Conjuror to
 discover the Contents of it : I suspect he
 was conscious, that if he had quoted it en-
 tire, the comparing it with his scurrilous
 Answer would do him no Honour ; and
 therefore thought it best to wrap it up in
 such a manner under the Cover of *& cetera's*,
 that the Reader might suspect there was
 something very shocking in the Author's
 Words, which are as follows.

" I desire you to take Notice [speaking
 " to the young Gentleman] that according
 " to the 8th *Protestant* Article of Religion
 " neither of the two abovesaid Creeds
 " [viz. the Apostles and *Nicene* Creed] can
 " be false, 1st. because both the one and the
 " other may be proved by most certain
 " Warrant of Holy Scripture : and 2dly,
 " because we are bound thoroughly to re-
 " ceive and believe them. Now surely no
 " Falshood can be proved by most certain
 " Warrant of Holy Scripture ; nor can
 " the Contradictory to that, which is so
 " proved,

“proved, be the necessary Object of a
 “ Christian’s Faith, p. 31.”

These are the Author’s inoffensive Words :
 to which Mr. *Trapp* (who, as I have already
 once observed, has not Judgment enough
 to know when he is to be angry, when not)
 answers thus, p. 86. ‘ This Foppery is so
 ‘ silly on the one Hand, and so saucy on the
 ‘ other, that it deserves much worse Words
 ‘ than I have given it, and ought not only
 ‘ to be detected, but exploded.’ *Bona*
verba, good Sir. *Saucy* is a Reproach,
 which carries with it an Air of Authority,
 and is never used but towards Inferiors.
 A Father may speak so to his Son, if he
 talks impertinently, and a Master to his
 Servant in the like Case. But pray who is
 this Gentleman (if a Person capable of such
 clownish Language can possibly be one)
 who is he, I say, that gives himself these
 Airs and treats his Adversary, who does
 not know himself inferior to him in any
 thing, like a Footman? ’Tis true, the
 Author cannot stile himself Master of Arts.
 But, alas, we have enough of these in fo-
 reign Universities to pave the Streets with;
 and the greatest Blockheads in Nature are
 amongst them. Neither has he the Assu-
 rance to set his Name to his Book, nor
 the Impudence to dedicate it to the King.
 But I hope this does not make him forfeit
 his Title to be treated with common De-
 cency.

Well

Well ; whether Mr. *Trapp* be the finest Gentleman in the World, or the very Reverse of it, being nothing to the main Question, let us hear him go on thus : ‘ *His* [the Author’s] Arguments from the Creed we are to understand will be so demonstrative, that we of the Church of *England* shall have no Resource, no Way to come off, but denying the Authority of it [to deal candidly, since I have read Mr. *Trapp*’s Answers, I am more convinced than ever, that the Author’s Argument is demonstrative] whereas they are just as demonstrative as those from Scripture in the former Section [many a serious Truth has been spoken in Jest] which we have fully considered, *i. e.* not the least to the Purpose ; the Premisses having no Relation to the Consequence. [Mr. *Trapp* has no Reason to boast of his pretended Confutation of that Section] They are all reducible to this ; there is *One Holy Catholick, and Apostolick Church, and a Communion of Saints*, therefore the Church of *Rome* is infallible.’ Mr. *Trapp* has full Liberty to reduce them to what ridiculous Nonsense he pleases, and no Man has a better Talent than himself at penning a ridiculous Argument. But this is not the Author’s Way of arguing ; but the Conclusion he draws from that Article of the Creed is this, *viz.* that since the Creed has always been true in every Article, there has
always

always been upon Earth a Holy, Catholick, and Apostolick Church, which is the Communion of Saints; and if that Holy Catholick, and Apostolick Church, &c. was not before the Reformation in that Society of Christians, who were in Communion with the See of *Rome*, his Adversaries are then bound to let him know in what other Society of Christians this Church was before that time. 'Tis precisely this that galls Mr. *Trapp*, and reduces him to the most extravagant Assertions for his Defence; as will appear hereafter.

Immediately after his last Words, he comes to the Author's long Quotation from B. *Pearson*, and says, p. 87. 'that if he had cited nothing but what related to his Subject, he had cited nothing at all, for he might as well have transcribed the whole Book, as what he has transcribed.' [Saying and proving are two Things; and Mr. *Trapp* is always most confident and noisy when he is most in the Wrong.] However, he is very sure *ib.* that B. *Pearson* says not a Word about the Church of *Rome* or Infallibility. [He does not name the Word Infallibility: Nor do the Scriptures name it: Yet I think it has been pretty well proved from half a dozen Scriptural Texts. Nor does he mention the Church of *Rome* because he was not disposed to trifle by confounding two Questions like Mr. *Trapp*] And as for the Conclusions, which may be

' be drawn from his Principles, he says, the
 ' Church of Christ is One, Holy and Ca-
 ' tholick, and will continue to the End of
 ' the World. Is the Church of *Rome* there-
 ' fore infallible? [the old stale impertinent
 ' Stuff over again] Yes, if we believe this
 ' Writer, who after some trifling and con-
 ' founding a *true Church* with an *orthodox*
 ' one, which I have shewn to be very dif-
 ' ferent Ideas, has these Words, &c.
 [What! is not every true Church an ortho-
 dox one, and every orthodox Church a
 true one! Or are not true and orthodox
 when applied to a Church convertible
 Terms! Again, when a Church is by He-
 resy cut off from the true Church of Christ,
 does she still continue a Part of the true
 Church of Christ! that is, is she both cut
 off and not cut off from his Church! Or
 can any particular Church be a true Church
 without being a Part of the true Church of
 Christ!]

But Mr. *Trapp* it seems has shew'd,
 ' that the Author has confounded two dif-
 ' ferent Ideas: I remember very well in-
 deed his memorable Saying in the forego-
 ing Section, viz. ' that the Church may
 ' maintain all necessary Truth, and yet pro-
 ' pose *False Doctrines* and Terms of Com-
 ' munion *inconsistent with Salvation*; and
 ' that she may therefore be *the Pillar and*
 ' *Support of Truth* without being free from
 ' *great and grievous Errors.*' But the Au-
 thor

thor of *Charity and Truth* has already exposed the extravagant Absurdity of these Assertions, which the Author's Proof of the Church's Infallibility from the Ninth Article of the Creed has obliged Mr. *Trapp* to have Recourse to for his Defence.

His three next Pages, *viz.* 88th, 89th, and 90th, contain such trivial Reflections as are not worth my Notice; and he himself is so modest as not to insist upon them. However the Church of *Rome* is again dragg'd in by Head and Shoulders, no less than four Times in those three Pages, and in the last of them is brought to the Bar, impeach'd of abominable Errors, and receives Sentence that she is not infallible. But the poor Man will not reflect, that all this is entirely out of the Question.

He comes at length to the Point, *viz.* Whether the Church's Infallibility can be proved from the 9th Article of the Creed, and begins with the Author's following Words: ' If the Church should either fail
' entirely, or cease to be either One, or
' Holy, or Apostolical, or the Communion
' of Saints, the 9th Article of the Creed
' would then be false, and whosoever should
' at any time say it, would utter a
' downright Lie, in making a Profession
' of the Christian Faith.' The Author would have spoken more properly, if he had said Falshood, instead of Lye: But the Argument is the same; to which Mr. *Trapp* answers thus: ' Tho' the Church should
' fail

' fail, this Article would not be *false*; because indefectibility is not asserted in it.'

But B. *Pearson* speaks another Language, and maintains in the strongest Terms, that the Church's indefectibility is asserted in the 9th Article of the Creed. For he writes thus in his Exposition of it: "Who-
 " ever then professes to believe the Holy
 " Catholick Church, is understood to de-
 " clare thus much. I am fully persuaded
 " and make a free Confession of this as of a
 " necessary and infallible Truth, that Christ,
 " by the Preaching of the Apostles, did
 " gather unto himself a Church, consisting
 " of Thousands of believing Persons and
 " numerous Congregations, *to which be*
 " *daily added such as should be saved.* Acts
 " 2. v. 47. and will successively and daily
 " add unto the same to the End of the
 " World. So that by Virtue of his All-
 " sufficient Promise I am assured, that there
 " was, has been hitherto, now is, and
 " hereafter will be, as long as the Sun and
 " Moon endure, a Church of Christ one
 " and the same.— And thus, says he, *I*
 " *believe the Catholick Church.*"

• How different is the Solidity of this grave Author from Mr. *Trapp's* rash and inconsiderate Assertion! But what follows is a Chip of the same Block. 'Unity, says he, is
 ' essential to every Being, so that as long
 ' as the Church is at all, she is certainly
 ' one.' Most profoundly spoken! 'Tis
 Pity

Pity however that the Bishops of the second General Council, who model'd the 9th Article of the *Nicene* Creed, did not word it thus: ' I believe the Holy Catholick and ' Apostolick Church to be *Ens, Unum, Verum, Bonum.*' For then the Article would have been complete, and perfectly fitted for Mr. *Trapp's* learned Comment upon the Word One. But was that Word then expressly added in the *Nicene* Creed for no other End, than to express an Unity, which is essential to every Being? That is, to inform the Faithful, that as every Thing which has a Being is One, so likewise the Church is one. Did S. *Cyprian* compose his learned Treatise of the Church's Unity for no other End, than to make this weighty Discovery?

But what then does the Word One import? it imports that the Church of Christ is one in Faith and Communion. It imports, that the Faithful, who compose Christ's mystical Body, which is the Church, tho' they differ in all things else, as Language, Customs, Government, Interest, &c. are all but one Body or Society of Christians, united by the Belief and Profession of the same Faith, and Participation of the same Sacraments, under one Head. Let us hear Dr. *Field* speak L. 2. C. 2. " The
 " Notes (says he) that perpetually distin-
 " guish the true Catholick Church from
 " all other Societies of Men and Professions
 " of

“ of Religion in the Word are these : First,
 “ the entire Profession of supernatural Ve-
 “ rities, which God has reveal’d in Christ
 “ his Son. Secondly, the Use of such ho-
 “ ly Ceremonies and Sacraments, as he
 “ has instituted and appointed. Thirdly,
 “ an Union or Connexion of Men in this
 “ Profession and Use of these Sacraments,
 “ under lawful Pastors and Guides ap-
 “ pointed, authorised, and sanctified to di-
 “ rect and lead them in the happy Way of
 “ eternal Salvation.”

What Difference again is there here be-
 tween the Notion this learned Protestant
 had of the Church’s Unity, and Mr. *Trapp*’s
 trifling Account of it? which in reality be-
 trays an Ignorance scarce pardonable in one,
 that has but learnt his Catechism.

What follows is a Continuation of the
 same wretched Stuff, if not worse. ‘ Holy,
 ‘ says he, and Apostolick she will likewise
 ‘ always be *in some Sense or other*, as long as
 ‘ she is at all. [*In some Sense or other* does
 ‘ he say? But what is this some Sense or
 ‘ other, in which she will be always Holy
 ‘ and Apostolick? ’Tis this we want to
 ‘ know.] And she will be the Communion
 ‘ of Saints too as long as she continues,
 ‘ if by that be meant the same as *Holy*.
 ‘ [That is, if it be meant *in some Sense or*
 ‘ *other*.] Otherwise I take her being the
 ‘ Communion of Saints to be no Sense at all.
 ‘ A Communion of Saints indeed there is,
 ‘ and

‘ and ever will be ; but ’tis absurd to say
 ‘ the Church is that Communion.’ Well
 said, Mr. *Trapp* ! But since we shall have
 the same rare Doctrine repeated by and by,
 I will then make my Remarks upon it.

He concludes page 91. which contains
 all the abovesaid Aburdities, thus : ‘ Doubt-
 ‘ less whoever shall by professing the Faith
 ‘ of the Creed say there is a Holy Catho-
 ‘ lick Church, when at the same Time there
 ‘ is none, *will utter a downright Falshood.*
 ‘ But I conceive there is no danger of it ;
 ‘ because if the Church should be lost, I
 ‘ conceive the Profession of that Faith
 ‘ would be lost too.’ Has he not told us
 just now, that ‘ tho’ the Church should fail,
 ‘ this Article would not be false?’ And
 here he tells us on the contrary, that ‘ who-
 ‘ soever shall say there is a *Holy Catholick*
 ‘ *Church*, when at the same time there is
 ‘ none, will utter a downright Falshood?’
 If this be not denying and affirming the
 self-same Thing, no Man in the World was
 ever guilty of a Contradiction.

As to what he says, that ‘ if the Church
 ‘ should be lost, the Creed would be lost
 ‘ too ; and so there would be no Danger
 ‘ of professing a Falshood by saying it.’
 This is a rare Expedient indeed, to put the
 Creed out of all Danger of ever being false ;
 Because a Profession of Faith, that is quite
 lost, and has no being in Nature, can nei-
 ther be true nor false. But may not the
 Letter

Letter of the Creed be preserved, tho' the whole Church should deny (for Example) the Divinity of Christ? In which Case it is plain, that the Church, which we profess to be One, Holy, Catholick, Apostolick, and the Communion of Saints, would have no longer a Being in the Sense of the Creed, and yet the Creed would subsist, and so be manifestly false. But as Mr. *Trapp* abounds in Expedients, he has another Way, whatever should happen, to save the Creed from being false; the Extravagance whereof will convince the Reader that either the Advocate has a bad Cause, or the Cause has a very bad Advocate.

S E C T. XXVII.

The Author's Argument from the Ninth Article of the Creed truly stated, and Mr. *Trapp's* Answer to it.

THE Substance of the Author's Argument from the Ninth Article of the *Nicene* and Baptismal Creed join'd together, is sum'd up in this short Syllogism.

“ If the Church, which in the Creed we
 “ profess to be One, Holy, Catholick, Apo-
 “ stolick, and the Communion of Saints,
 “ should ever fall into any Errors destruc-
 “ tive to the saving Faith once deliver'd
 “ to the Saints, [that is, inconsistent with
 “ it] then the Creed would be false; but
 “ the Creed can never be false, therefore
 “ she

“ she can never fall into any such Errors,
 “ and is by Consequence infallible in all
 “ her Decisions of Faith, p. 37.

The Author proves *ibid.* that the Creed would then be false, because in the Case supposed the Church would forfeit her Unity, her Holiness, &c. and by Consequence, whoever should at that time profess her to be One, Holy, &c. would profess a Falshood. He proves that she would forfeit her Unity, because a Church that changes her Faith cannot be called one and the same: As the Church of *Rome* and the Church of *England* cannot be called one and the self-same Church, as long as they differ in Articles of reveal'd Faith. Neither could she then be Holy or Catholick, because damnable Errors are not a Holy nor Catholick Doctrine; nor Apostolick, because the Apostles never taught any damnable Errors. Nor finally the Communion of Saints; because they cannot be Saints, who hold Communion with an Heretical or Idolatrous Church, that is, make an external Profession of damnable Errors.

This is the Author's Argument: And the Substance of Mr. *Trapp*'s direct Answer to it (which he pretends to make good) is, ' that the Church, even the Church in general, may continue to be One, Holy, and Apostolick, and yet not only be capable of falling, but actually fall into damnable Errors, p. 93.' This indeed is making

making sure Work. For according to this Doctrine the whole Church may turn *Arian*, and deny the Divinity of Christ, and yet continue to be that One, Holy, Catholick, and Apostolick Church, which we profess in the Creed. This Paradox he supports by two strange Propositions: 1st, 'That she may retain all her former Faith, and yet hold damnable Errors in Conjunction with it, p. 94.' But is it then possible for the Church to profess Arianism, for Example, and at the same Time retain all her former Faith! '2dly, that she may fall into damnable Errors, and yet be one and the same Church, p. 95.' which he proves from this ridiculous Similitude: 'cannot, says he, one and the same Man, and it holds as well in a Community, be in perfect Health at one Time, and very sick at another? yes he may: because Sickness or Health is not the essential Constituent of a Man; but true Faith is the essential Constituent of a true Church; and damnable Errors in Faith destroy true Faith.

He goes on thus: 'she may be true and not orthodox, as before observed.' That is to say, if his Words have any Meaning to the Purpose, she may be true and not true at the same Time, according to his former Blunder, which he repeats once more in the following Words: 'she may

hold damnable Errors, and yet be a true Church in one Sense, tho' not orthodox.'

Mr. *Trapp's* following Proposition, ' viz. ' All Errors, even damnable ones, are not ' Heresies,' is a Contradiction to common Sense : for I presume he speaks of Errors in Faith, all other Sorts of Errors being out of the Question : and therefore the Author had Reason not to take Notice of the Passage quoted by Mr. *Trapp* out of B. *Pearson*; because the whole Drift of that Passage is only to shew, that the Elect and Reprobate have always been and will always be mix'd together in the external Communion of the true Church, which no Catholick ever denied. But has B. *Pearson*, or any Man in his Senses, ever inferr'd from thence with Mr. *Trapp*, that the Church may teach damnable Errors, and yet continue Holy in the Sense of the Creed; which is precisely the Point in Question? or has any one ever maintain'd with him, that Errors, even damnable ones [in Faith] are not Heresies?

After this he pretends to shew how the Church, tho' fallen into damnable Errors, may be Holy. His Words are very curious upon this Subject. ' She might then (says he p. 96.) be Holy in some Respects, tho' not near so Holy as she should be. Holy in the Faith, which she might still retain: Holy with Respect to her Vocation, the original End of her Institution, &c.' That

is to say, she might then be holy in the same manner as a common Prostitute may be call'd holy 'in some Respects, tho' not 'near so holy as she should be.' For notwithstanding her Irregularities in one Kind, she may have some very good Qualities. She may also be Holy in her Faith, 'which 'she may still retain,' tho' she be wicked in her Morals. In a Word, 'Holy with Respect to her Vocation and Sanctification in 'Baptism,' and the original Intention of her Creator to render her eternally happy. But is not this a most admirable Explanation of the Creed!

To the Author's adding, that in the Case supposed the Church could not be call'd Apostolical, because the 'Apostles never 'taught any damnable Errors,' Mr. *Trapp* answers in the same manner as before. 'She might, says he, be Apostolical as well 'as Holy in some Respects, tho' not in others, p. 97.' But the Question is, whether if the Church should renounce the Doctrine of the Apostles by teaching Idolatry, or other damnable Errors, she could then be absolutely call'd Apostolick, as she is in the Creed? if not, the Creed would then be false.

Lastly, to the Author's saying, that in the Case supposed the Church would cease to be 'the Communion of Saints,' Mr. *Trapp* denies again as before, that it is said in the Creed, that the Church is 'the Communi-

on of Saints, or that it is Sense to say the
 'is.' Very strange! for what then is the
 Meaning of this Article of the Apostles
 Creed, 'I believe the Holy Catholick
 Church, the Communion of Saints?' does
 not every one who recites it, make an ex-
 ternal Profession of his Belief, that there is a
 Body or Society of Christians upon Earth,
 which is called 'the Communion of Saints?'
 nay, does he not likewise make a Profession
 of his Belief, that the Holy Catholick
 Church is that very Body or Society of Chri-
 stians? Mr. *Trapp* indeed asserts confident-
 ly, 'that it is not Sense to say, that the
 Church is this Communion.' But what is
 the Consequence of this mad Proposition?
 it follows from it, that the Communion of
 Saints is not within the Pale of the Catho-
 lick Church; and that by Consequence we
 must go out of the Pale of the Catholick
 Church, that is to say, turn Hereticks or
 Schismatics to become Members of that
 sacred Society, which the Creed calls the
 Communion of Saints. And is not this rare
 Doctrine! would any Man that has a Grain
 of common Sense write thus!

He concludes, p. 98. with these Words:

'In short, the whole Church may be over-
 spread with Corruptions, even with Ido-
 latry, and yet not lose its Being.' I know
 not what he means by 'not losing its Be-
 ing;' nor is it capable of any Meaning,
 that can be a rational Answer to the Au-
 thor's

thor's Argument. For my Part, I confess my Notion of the Church's Perishing or losing her Being (if it were consistent with the Promises of her Divine Founder to suffer such a Thing) I say my Notion of it is, that the Catholick Church, as such then perishes or loses her Being, when she renounces the Faith she formerly profess'd; that is, the Faith reveal'd to, and taught by the Apostles, and falls into Errors inconsistent with it. For then it may be truly said, that she is no longer the Church she was before.

As for Instance, suppose the whole Church of *England* should fall in *Judaism* or Idolatry, will Mr. *Trapp* say, that in this Case the Reformed Protestant Church of *England* as such would still remain in Being? if he does, he contradicts plain common Sense. For how can a Body or Society of *Jews* or Idolaters be call'd the Reform'd Protestant Church of *England*? but if he grants that in the Case supposed that Church, which is now call'd 'the Reform'd Protestant Church of *England*' would lose its Being,' because there would be no such Thing upon Earth, as a Body or Congregation of Persons professing 'the Protestant Religion of the Church of *England* as establish'd by Law,' how can Mr. *Trapp* assert, that tho' the Church Universal, that is, the Catholick Church, establish'd by Christ; should fall into Idolatry, or other damnable Errors, yet

would not lose its Being, since the two supposed Cases are exactly parallel, as is manifest to common Sense.

I had almost overlook'd Mr. *Trapp's* rare Distinction, p. 95. where in Answer to the Author's saying, that in Case ' the Church ' should have ever fallen into damnable ' Errors, instead of continuing what she ' was by her Divine Establishment, viz. ' the true and orthodox Church of Christ, ' she wou'd have become an heretical Communion, and the very Synagogue of Satan.' In Answer, I say, to this Mr. *Trapp* writes thus : ' if by being the Synagogue ' of Satan be meant extremely corrupt, she ' may be even that, and still be One and ' true in the Sense above mention'd : I ' add good metaphysically, tho' not morally.

This is again to the Tune of *Ens, unum, verum, bonum*, the inseparable metaphysical Proprieties of every Being upon Earth, and must be own'd to be a most admirable expedient to save the Creed from ever being false, happen what will. For tho' the Church should become ' the very Synagogue of Satan, that is, extremely corrupt in her Faith,' yet she would still continue to be metaphysically one, metaphysically true, and metaphysically good, tho' not morally, according to Mr. *Trapp's* ingenious Distinction. But it is not manifest, that the whole Dispute is not concerning the Metaphysical Proprieties of that Body
of

of Christians, which we call the Catholick Church (for these belong as much to a Herd of Cattle as to that sacred Body) but concerning the Proprieties attributed to it in the Creed ? in a Word, the Dispute is concerning the Catholick Church consider'd precisely as such : that is to say, ' as it is a Body or Congregation of true Believers, or ' of Persons believing and professing the ' Doctrine revealed to, and taught by the ' Apostles : ' and the only Question is, whether if this whole Body should apostatize from the true Faith, it would nevertheless continue to be the true Holy, Catholick, and Apostolick Church of Christ, according to the Sense intended by the Creed ? so that in Reality the Question is much the same, as if we should ask, whether if a virtuous Woman should turn Adulteress (tho' without all Dispute she would be metaphysically the same) she could then be properly call'd the same virtuous Woman she was before ? if not, as surely she cannot without offering Violence to common Sense, how then can the chaste Spouse of Christ (as the Catholick Church is stiled by *S. Cyprian*) become false to her former Faith, and turn Adulteress, yet continue the same chaste Spouse, that is, Holy, Catholick, Apostolick, and the Communion of Saints as before ? but this being manifestly inconsistent with common Sense, it follows 1st, that the Creed, which bestows those

those Titles upon her, would be false in the Case supposed. And 2dly, that Mr. *Trapp's* Evasion to save it from Falshood in that Case, by saying, that the Church would still continue to be one, true, and good metaphysically, is most exorbitantly trifling, and unbecoming a serious Writer.

I shall now sum up all the extravagant Assertions Mr. *Trapp* has had Recourse to, in Answer to the Author's two Sections upon the Subject of Infallibility; and refer it to the Judgment of the Reader, whether he has defended the Protestant Cause like a Man of Judgment and Learning.

First, in Answer to St. *Paul*, 1 *Tim.* c. 3. v. 15. 'It is far, says he, from being certain, that these Words, *the Pillar and Support of Truth* relate to the Church.' But Dr. *Hammond*, as zealous a Protestant as Mr. *Trapp*, but a more judicious Writer, asserts positively, that they do: and whoever reads the Text with unprejudiced Eyes, will be of his Opinion.

2dly, In Answer to the same Text, 'by the Church's being (says Mr. *Trapp*) *the Pillar and Support of Truth* may very well be meant no more, than that according to the Intent of her Institution she always ought to be, not that she always actually will be so.' An admirable Comment upon S. *Paul*! the Church *is*, that is, the Church *is not*, but only *ought* to be the *Pillar and Support of Truth*.

3dly,

3dly, And still worse than the former Answers : ‘ the Church, says he, may maintain *all necessary Truth*, and yet propose ‘ false Doctrines, and Terms of Communion *inconsistent with Salvation* : she may ‘ therefore be *the Pillar and Support of Truth* ‘ without being an unerring Guide, or so ‘ much as free from *great and grievous Errors*.’ O ye Heavens, be astonished at this extravagant Doctrine ; but since a great deal more of this is still to come, and Mr. Trapp will shew himself to be no Flincher, I shall only desire the Reader to observe what a deal of Pains the poor Man has here taken to extract Falshood out of Truth, and make St. Paul talk Nonsense. May it not be said without deserving the Reproach of Impudence, that the abovesaid Text is ‘ most unmercifully tortured by Mr. Trapp?’

4thly, To the celebrated Text of St. Matth. *Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it*, he answers, ‘ that notwithstanding this ‘ Text, all the Churches upon Earth, or if ‘ you please, the *Universal Church* may be ‘ guilty of *Idol'atry* itself’ Upon which the Author of *Charity and Truth*, has returned him the civil Compliment he made his Adversary, ‘ that so much Blunder, Inconsequence, and Falshood, was scarce ever ‘ crouded into so few Words.’

5thly, To the other Text of St. Matth. viz. *Behold, I am with you always even un-*

to the End of the World, Mr. Trapp answers with his usual Assurance, 'that it is scarce common Sense to interpret it of the Successors of the Apostles at all.' That is (says the Author of *Charity and Truth*) that it is scarce common Sense to say, that for ever signifies for ever; or to suppose, that for ever does not end with the Death of the Apostles.

6thly, To save the Creed from being false, in Case the Church should fall into damnable Errors, or even Idolatry, he has the following surprizing Assertions.

1. That the Church, even the Church in general, may continue to be Holy, Catholick, and Apostolick, and yet not only be capable of Falling, but actually fall into damnable Errors.

2. That she may fall into damnable Errors, and yet be one and the same Church: 'as the same Man may be in perfect Health at one Time, and very sick at another.' The Proposition is extravagant, and the Parity to prove it ridiculous.

3. That she may hold damnable Errors, and yet be a true Church, tho' not orthodox.

'4. That all Errors [in Faith] even damnable ones, are not Heresies.'

5. That in the Case supposed, the Church may be both Holy and Apostolick in some Respects, tho' not in others: which at the best

best is but shuffling or trifling, instead of answering solidly.

6. That it is not said in the Creed, that the Church is the Communion of Saints, and that it is not Sense to say she is.

‘ 7. That the whole Church may be overspread with Corruptions, even with ‘ Idolatry, and not lose its Being.’ But how so? because all this notwithstanding she may still be One, and True, and Good, metaphysically, tho’ not morally : and thus the Creed is most ingeniously secured against all Possibility of ever being false : tho’ the Universal Church should cease to be a Congregation of true Believers, profess damnable Errors, renounce Christianity, and set up Idolatry in its Place.

These are the Extravagancies, which Mr. *Trapp* has made choice of to maintain the Protestant Cause against his Adversary’s Proofs of the Church’s Infallibility. But I must beg leave to tell him, that such a wretched Defence is worse than none at all ; and that there is no Difference between a Person’s being non-plus’d, and reduced to write Absurdities. I observed in the Close of the preceding Section, that in such a Case either the Advocate has a bad Cause, or the Cause has a very bad Advocate ; but will not pretend to determine, whether Mr. *Trapp* or his Cause be in the Fault : tho’ I dare venture to say, that let the Cause itself be what it will, as to it’s intrinsic Merits, Mr.

Trapp

Trapp has not defended it like a Man of Judgment or Learning. Which, as it is all I undertook at first to prove in Reference to the five first Sections only of his Book (as being abundantly sufficient to serve as a Specimen of what the Reader may expect from him in the other Parts of his Performance) so I think it no Presumption to say, that the Remarks I have now made upon those Sections are a full Performance of that Engagement. And so I take my Leave of *Mr. Trapp*, whom I heartily wish all Happiness both in this Life and the next ; but advise as a Friend to drop Controversy, which (whatever Qualifications he may have in other Respects) is not his Talent: and I believe there are not a few of my Opinion, that his Reputation would not have suffer'd by it, if he had got some Person of greater Abilities engaged to draw his learned Pen in Defence of the *Protestant Cause*.



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